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THE

CHINESE REPOSITORY.

VOL. XX.

FROM JANUARY TO DECEMBER, 1851.

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THE

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VOL. XX.—JUNE, 1851.—No. 6.

ART. I. *Paper money among the Chinese: description of a bill; historical notices of the issues of notes.*

THE use of paper as a substitute for coin has been known in China for centuries, and the uniform result of every attempt made by the government to circulate its paper among its subjects, has been the extraction of vast sums of money from them, and the gradual substitution of worthless paper in its stead; until dearbought experience has shown the people that no confidence can be placed in the good-faith of their rulers to uphold their notes. The convenience of notes instead of coin in the common transactions of life is, however, as well understood among the Chinese as in any country of Christendom; and if it were not for the trickery which forms a prominent feature in their character, and leads every one to mistrust his neighbor, the use of paper money would doubtless be general. The circulation of promissory notes and letters of credit is very great throughout the provinces, and they are constantly used to facilitate commercial transactions; but this kind of paper hardly comes under the designation of *money*, as it is not a circulating medium.

In many of the large cities of China, notes are issued by banks of deposit on the security of their own capital; they have no responsible connection with government, and their paper circulates only as their credit is good, and as far as the bank is known. Consequently, the knowledge of such paper is generally restricted to the immediate region or city where it is issued, though the limits of its circulation may vary at different times. Of the Five Ports, Fuhchau is the

only one where paper money is in use, but we are told that it is also well known at Peking, and in some cities in the provinces of Shán-tung and Honán. The bills issued at Fuhchau are rather larger than Bank of England notes; including the margin, being about 10 inches long and 4 inches wide, but the border which surrounds the bill is both shorter and narrower than the paper. The right margin is covered with various stamps, seals, and written characters, all of them cut in two, the other half being retained by the bank in order to verify the bill when it is presented for payment; from this we infer that the notes are bound in a book when printed in blank, and are filled up for issue as they are wanted.

In one bill we have before us from the Tái-sang 大生 or Great Producing bank, the body of the note is printed in blue ink, the filling up is in black ink, and the stamps are in red ink, the whole presenting a singular and rather pretty appearance. The name of the establishment in large letters occupies a separate division at the top of the note. The border of the bill is filled in with the following laudation of "cash:"—

Seeing that the world has nothing private in it, why then are "square holes" (*i. e.* copper cash) wanted in it? It is that the million may have something on which to depend, for with "the dust" one may even go among the gods. Cash is abundant as water, it is heaped up like the hills; the coin resembles the sky [in roundness], and the earth [in flatness]. When first made (by Tái-kung, B.C. 1120), it circulated through the nine regions, and three officers were appointed to attend to it; which has continued from that remote time to this present affluent age. Who is he (like Wáng Yen) that will not talk of self, and yet he is not therefore without avarice; but do not those who employ it in life regard it as one of the first of excellent things? If it be passed around among us, all alike find it profitable; it comes and goes as if it flew, and in every place all regard it as just the thing. Like the emperors and kings of ancient days, it hands down its name throughout the circuit of the world; and in the myriads of affairs in human life, every one yields to and honors it as an elder brother. It is spoken about in the ten sections (of the Tái Hioh), and in half the volumes of Duke Chau's Ritual; and there is nothing in ruling which it will not extend to and tranquillize, nor aught connected with the life of the people where it is not required.

In the border separating the division from the body of the note is this distich:—

"When fair dealing prevails in the world, wealth becomes vast and abundant: in a time of peace, the emperor is upright, and capital is greatly multiplied."

On the border of another bill from the Chí-ching 至誠 or Very Trusty Bank, is this sentence, which is more relevant than the preceding to its use on a bank bill:—

"When the Nine Prefectures were first marked out, money flowed in ever-growing plenty; and for the beneficial use of the country, the device of bills

(*cháu*) was skilfully adopted. Among the Odes is the Vapory Song, [which says,] "Since we have a heap of money, our hearts are open and sunny." If our hearts (? the banker's) be pure like the sun, we shall depart from all falsehood, and be trusty and honest."

On the right side of the note in the corner is the sentence 約交 順路錢票 "a cash note convenient for paying out in the road." The next line reads, "a bill good for paying 800 pieces of copper,"—the last three words being filled in. On the opposite side is the date, "Hieufung, 1st year, 1st month, 8th day" (Feb. 8th, 1851). Then follows the registered number of the bill, which in this case is "No. 1. of the character 罪 *sin*." This character *tsui* is the 84th in the Millenary Classic,* and probably is one of a series under each of which a certain number of the notes are registered. Another bill is registered as "No. 56 under the character 刻 engraved;" this character is the 548th in the same Classic. This comprises all the reading in the bill, no signatures or place being inserted as in the bank notes of western countries. There are, however, six beautifully engraved dies, stamped on the face of the bill in red ink, which form the principal security against forgers and counterfeiters. They are both emblematic and legendary. One of them represents a lion playing with three cubs and rolling a ball, which denotes magistrates of high and low rank—and whether intentional or not, is a very good lampoon on Chinese rulers. Another is a tripod with the characters for 800 engraved in it; a third is a die containing the name of the Bank, with this sentence surrounding it:—

"When circulated, [money] is called *pú* (to spread); when passing about it is called *chuen* (a fountain); and both when circulating and passing, there is no deception; it is round like heaven, and square like earth; at all periods it has been regarded by every one as among precious things."

In the lower left corner is a square die, very delicately cut, having the names of the bank *Tá-sang*, and of the leading partner *Wáng 王*, in the middle. Around it is this couplet in praise of paper money:—

From of old coins have been named 'square holes,'
And they are ever passing here and there;
The needy and easy can safely help each other,
Ten thousand cash can be all valued in one slip of paper.

* * The *Tsien-tsz' Wan*, or Millenary Classic, has been fully noticed in Vol. IV. page 229, where a translation of it is given. Its use as a hornbook for youth is, however, quite subordinate to the employment of the thousand different characters it consists of to mark series. Not only bank-notes, but cards and tallies used for many purposes in checking and noting things, are marked with the characters of this book; the cells in the Examination Hall, where candidates for degrees write their essays, are labeled with them. Lottery tickets are formed of the first fifty or hundred characters, and gambling is carried on in various ways by means of them. The people are nearly as familiar with the sentences *tien ti yuen hwáng, yú chau hung hwáng*, &c., as we are with the ordinal or cardinal numbers, or with the letters of the alphabet.

In the other corner is a round die of similar fine workmanship, containing a sentence in its border, and the character for *longevity* in the centre. The manner in which these dies and the filling up of the note, is done, must render it almost impossible to counterfeit the bills. The paper is made from the bamboo, and is remarkably tough and solid. We do not know the number of these establishments at Fuhchau, nor their regulations, or amount of issues, but the citizens are so much in the habit of using the notes, that they prefer them to the cash. The bills of the banks in the Island, in the suburb of Nán-tái, and those within the city walls, generally circulate in those districts. When a bank fails, the bill-holders rush to the place in crowds, and pull the building down, thus destroying their chances of getting even a percentage for their notes. The most usual denominations are for hundreds of cash up to a thousand, but some bills are issued for 10,000 cash, or about seven dollars.

The use of paper money in China is interesting as showing the degree of confidence reposed by the people in those who issue the notes, while the following historical notices of the government paper prove that the matter is best managed by the people themselves. The extract is from Klapproth's *Mémoires relatifs à l'Asie*, Vol. I. page 375, and though long will repay perusal. After mentioning that Marco Polo first made known in Europe the existence of paper money among the Mongols, the author goes on to say:—

These same Mongols afterwards introduced paper money into Persia, where their bills were called *djaou* or *djaw*, a word evidently derived from the Chinese *cháu* 鈔 which denotes the same thing, and is formed of two parts *metal* and *few*, intimating a *lack of money*. The fact that the Mongols, both in China and Persia, have employed paper money, has induced some authors to look upon them as being the inventors; and the celebrated Schloetzer even published a dissertation under the title of "The Mongols the Inventors of paper money in the 13th century." But Père Gaubil had previously shown in his *History of Genghis Khan*, that the old paper bills issued by the monarchs of the Sung dynasty were suppressed, and new ones substituted in 1264 by the minister Kia Sz'-tau.

The most ancient financial speculation contrived by Chinese ministers to make the revenue meet the increased expenditures of the state, dates B.C. 119, in the reign of Wú-ti of the Hân dynasty. At this period, they introduced the *p'i pi* 皮幣 or *skin notes*, which were pieces of leather made from the skins of white deer bred in a park around the palace. They measured a Chinese foot square, and were ornamented with fine paintings and embroideries. Each grandee, and even the members of the imperial family, who wished to make their court to his majesty, or who were invited to ceremonies and banquets in the palace, were required to use this skin to cover the tablets which they held in their hands in the Presence to screen their faces. The imperial financiers fixed the value of these *p'i pi* at 40,000 cash, or about 300 francs; and they were taken at this rate in the palace and among the courtiers,

but never seem to have had any circulation as currency among the people. Ma Twánlin (Kiuén VIII. 31) relates that after the years A.D. 605-617, to the end of the Sui dynasty, the civil disorders in China had reached such a height, that all kinds of things were made to serve instead of money, such as little round bits of iron, short dresses, and even pieces of pasteboard.

At the beginning of the reign of Hientsung of the Táng dynasty, about A.D. 807, copper coin had become so scarce that the manufacture of vases and copper utensils was again prohibited; and the emperor compelled rich families and traders coming to the capital, to deposit their coin in the public chests, and gave them in exchange written orders which were received everywhere, and to which they gave the name of *fei tsien*, or *flying coin*. However, three years had scarcely elapsed before government was obliged to suppress this paper money, which indeed never came into vogue in the provinces.

Táitsung, founder of the Sung dynasty, A.D. 960, permitted merchants to store their silver and precious articles in the different public treasuries, and the checks they received in return were called *pien tsien*, 便錢 or *convenient money*, and were everywhere eagerly taken up. By the year 997, there were 1,700,000 taels' worth of this paper in circulation, and in the year 1021, this sum had been increased by more than 1,300,000 taels.

It was in the state of Shuh, the present province of Sz'chuen, that the true paper money was first introduced; these were notes issued without being guarantied by some hypothecated value. A certain *Cháng Yung* 張詠 introduced them to take the place of the iron money, which was inconveniently heavy and troublesome. These bills were called *chih-tsi* 質劑 or *evidences*. During the reign of Chintsung of the Sung dynasty (A.D. 997-1022), this practice was followed, and the notes were called *kiáu-tsz'* 交子 or *changelings*. They were made payable every three years; thus, in 65 years they were redeemable 22 times; each note was worth a thousand cash, or a tael of pure silver. Fifteen of the richest houses managed this financial operation; but in course of time they were unable to fulfill their engagements, and all became bankrupt, which gave rise to many lawsuits. The emperor annulled the notes of this company, and deprived his subjects of the power to issue bank-bills, reserving it to himself to establish a bank of issue at Yih-chau. By the year 1032, there were more than 1,256,340 taels' worth of 'changelings' in circulation in China. In 1068, having ascertained that counterfeiters were issued, the government made a law that persons making false bills should be punished the same as those who falsified government orders. Later than this, and at different applications, banks for the issue of the *kiáu-tsz'* were established in many provinces, and the notes of one province were not circulated in another. Their terms of payment and modes of circulation, too, varied at different times.

Under the emperor Káutsung in A.D. 1131, it was attempted to make a military establishment at Wúchau, but as the requisite funds did not come in without great difficulty, the officers charged with the matter proposed to the Board of Revenue, to issue *kwán-tsz'* 關子 or *due bills*, with which they could pay the sutlers of the troops; and which should be redeemable at a special office. Abuses soon crept into the details of this plan, and the people began to murmur. Later, and under the same reign, similar due-bills to these were put into circulation in other provinces. During the reign of this same monarch, the Board of Revenue issued a new sort of paper money called *huui-tsz'* 會子 or *exchanges*; these were, at first, payable only in the province of Chehkiáng and thereabouts, but they soon extended to all parts of the empire. The paper of which they were made was originally

fabricated only in the cities of Hwui-chau and Chi-chau in Kiángnán; subsequently, it was also manufactured in Chingtú fú in Sz'chuen, and Linngán fú in Chehkiáng. The *hwui-tsz'* first issued were worth a string of a thousand cash (\$1.33 nearly); but under the reign of Hiáu-tsung in 1163, they were issued of the value of 500, 300, and 200 cash each. In five years, *i. e.* up to the 7th month of the year 1166, there had already been sent out more than 28,000,000 taels' worth of these notes; and by the eleventh month of this year, this sum had been increased 15,600,000 taels. During the further sway of the Sung dynasty, the number of the *hwui-tsz'* was constantly on the increase; and besides this description of note, there were some of the *kiáu-tsz'* still extant, and notes of private individuals current in the provinces: so that the country was inundated with paper notes, which were daily depreciated in value, in spite of all the modifications and changes the government adopted to augment their circulation.

At last, under the reign of Li-tsung of the same dynasty, in 1264, the minister Kiá Sz'-táu, seeing their value so small, endeavored to substitute for a part of the *hwui-tsz'*, some new assignats which he called *yín kwán* 銀關 or *silver obligations*. Those *hwui-tsz'* which were technically named "seventeen terms" were withdrawn entirely; and three of those called "eighteen terms" were exchanged for one note of the new currency which bore the character *kiá* 賈. But although even those bills which were torn were received in pay for taxes, the minister was not able to get the treasury paper into circulation, nor to lessen the price of commodities.

During the latter part of the sway of the Sung princes, in the south of China, the northern provinces were ruled by the Niú-chi, a Tungusian race which had founded a new empire under the name of *Kin* or Gold, and whose princes are known in Persian and Arabian histories under the name of Altoun khan. The wars which constantly devastated the whole of China had greatly impoverished all the provinces of that fair land; so much so that in A.D. 1155, copper had become very scarce in the kingdom of Kin, and banks of issue were established in consequence on the plan of those of the *kiáu-tsz'* of the Sung emperors. The notes for 2000, 4000, 8000, and 10,000 cash were called *great notes*; and those of 100, 300, 700, and 900 cash were named *little notes*; the period of each was seven years, after which the old notes were exchanged for new ones. Offices of issue were opened in all the provinces, and government retained fifteen cash out of every thousand to defray the expense of fabrication and registration of the notes.

In the latter part of the 13th century, the Mongols made themselves masters of China, and founded the Yuen dynasty, A.D. 1279-1367. Even prior to the entire submission of China (1260 to 1263), Kublai had introduced these notes among the Mongols; in 1284, he ordered the statesman Lú Shi-jung to draw up a plan for his consideration respecting the issue of new paper money. It took place in 1287, and after that the Mongols only thought of increasing the number of their notes in circulation, which they called *páu cháu* 寶鈔 or *precious bills*.* Those rated at a thousand cash, issued between 1264 and 1294, replaced those valued at 5000 cash, which had been created during the years 1260-1263. They were fabricated from the bark of the paper mulberry,

* It is this description of note which Marco Polo speaks of, and the terms he uses lead one to suppose that he himself regarded it as a masterly contrivance to raise a revenue; though the past experience of the people under their own princes of the Sung must have shown them the disastrous result in which this extension of a paper currency would ultimately. His account of it is as follows:—

With regard to the money of Kambalu, the great khan may be called a perfect

(Broussonetia), and were a Chinese foot square. Those valued at 1000 cash during the years 1308-1311, took the place of those rated at 5000 cash during the years 1264-1294; they were worth a tael of pure silver, or a mace of pure gold. In this way, the government was reimbursed for the capital of the first issue, by a fifth of their value, and with a twentieth of the second emission. Before the close of the dynasty, this paper money had already lost much of its credit; and in 1351, government had been obliged still to make other changes in the system, but all its efforts and schemes were insufficient to raise their value, and the Mongols were driven out of China, which they had beggared with their *páu cháu*.

This state of things obliged the emperors of Ming, who now came in, not only to uphold the *páu cháu*, but even to issue new notes. In 1375, six kinds were put in circulation, bearing respectively the rates of 1000, 500, 300, 200 and 100 cash, the highest being worth a tael of silver. The people were prohibited from employing gold, silver, or jewels in traffic. The value of these notes gradually fell till seventeen cash in paper notes were only worth thirteen in copper. It appears that these princes greatly augmented the quantity of notes in circulation; for in 1448, a note of 1,000 cash was worth only three copper cash. Government tried to retrieve the disgrace of its paper, by prohibiting the people from using copper coin, and forcing them to receive the assignats. Seven years later, an ordinance was promulgated making it legal to pay the duties in the markets of the two capitals (Nanking and Peking) in these notes. However, these measures did not produce the desired effect, and the *cháu* gradually disappeared from trade; at least, history makes no mention of them after A.D. 1455.

The Manchus have never attempted the issue of paper money; for these barbarians, though ignorant of the fundamental principals of all good financing, still know that the more a state acknowledges its debts, the richer and happier it is.

In Japan, paper money is called *kami-zeni*. Its introduction there dates in the reign of the dairi Go Daigo no tenoo, between 1319-1331. It has never been used in that land to replace the copper currency, and the value of the notes has always been nearly maintained. We do not know whether they are still in use, but it appears certain that they were in circulation during the space of sixty or seventy years.

alchemist, for he makes it himself. He orders to collect the bark of a certain tree, whose leaves are eaten by the worms that spin silk. The thin rind between the bark and the interior wood is taken, and from it cards are formed like those of paper, all black. He then causes them to be cut into pieces, and each is declared worth respectively half a livre, a whole one, a silver grosso of Venice, and so on to the value of ten bezants. All these cards are stamped with his seal, and so many are fabricated, that they would buy all the treasuries in the world. He makes all his payments in them, and circulates them through the kingdoms and provinces over which he holds dominion; and none dares to refuse them under pain of death. All the nations under his sway receive and pay this money for their merchandise, gold, silver, precious stones, and whatever they transport, buy, or sell. The merchants often bring to him goods worth 400,000 bezants, and he pays them all in these cards, which they willingly accept, because they can make purchases with them throughout the whole empire. He frequently commands those who have gold, silver, cloths of silk and gold, or other precious commodities, to bring them to him. Then he calls twelve men skillful in these matters, and commands them to look at the articles, and fix their price. Whatever they name is paid in these cards, which the merchant cordially receives. In this manner the great sire possesses all the gold, silver, pearls, and precious stones in his dominions. When any of the cards are torn or spoiled, the owner carries them to the place whence they were issued, and receives fresh ones, with a deduction of 3 per cent. If a man wishes gold or silver to make plate, girdles, or other ornaments, he goes to the office, carrying a sufficient number of cards, and gives them in payment for the quantity which he requires. This is the reason why the khan has more treasure than any other lord in the world; nay, all the princes in the world together have not an equal amount.—*Murray's Polo*, page 137.

Some further notices of this paper money are also given by Baron Chaudoir in his *Recueil de Monnaies de la Chine*, etc., page 55 *et seq.*, in which also are to be found fac-simile engravings of the bills of the emperor Hungwú of the Ming dynasty, and of bills of exchange now in use. The statements the Baron makes in his account of the enormous sums swindled from the people by the Mongol emperors, amounting to more than one hundred millions of taels in seventy years, goes a good way to explain their rapid expulsion from the country by the soldiers of Hungwú.

ART. II. *The Cháng-peh Shán, or Long White Mountains of Manchuria.*

THIS little known range of mountains is famous among the Manchus as the original seat of their forefathers; and in its recesses they still maintain their primitive manners—an ignorant, rude, and almost savage race. The Long White Mountains lie between the headwaters of the Songari and Hourha on the north, and the Tu-men and Yáluh rivers, on the south; they are a continuation of the Sihata or Sih-hih-tih shán, which run near the ocean in a northeasterly direction, and are prolonged westward into the Ín shán and Inner Hingan ranges. They lie between lats. 43° and 45° N., and separate Manchuria from Corea during part of their course, forming a lofty barrier against the ingress of an enemy into either country.

On the Chinese maps, a division is made between the Cháng-peh shán, 長白山 lying north of Corea, and the Sián-peh shán 小白山 between the Songari and Yaluh rivers; the latter is said to be the least elevated of the two. In Amiot's *Éloge de Monkden*, the Long White, or Great White Mts. are frequently mentioned as forming the bulwark of Manchuria on the south, but Kienlung, the imperial author of that work, makes no distinction between the whole range and a single peak called the White Mt. One summit of great height, to be seen from a long distance, and probably covered with perpetual snow, has given its name to the range; and this, we think, has caused the confusion, for the Chinese are not in the habit of distinguishing very accurately on these points. In Klapproth's *Mémoires relatifs à l'Asie*, Vol. I., page 455, there is an account of a visit to this lofty mountain, which, though meagre and unsatisfactory, still furnishes a few notices, and we here quote it:—

With the exception of some Jesuits, commissioned by the emperor Kanghi nearly a century ago to make a map of Eastern Tartary, no European has ever penetrated into the country of the Manchus, lying north of Corea, from which it is separated by a chain of snowy mountains called in Chinese Cháng-peh shàn, and in Manchu Golmen-shanyan alin, *i. e.* the Long White Mts. I think, therefore, that an account of a journey into this country, translated from the original Manchu, will not be uninteresting to the reader.

In 1677, the emperor Kanghi dispatched one of his courtiers named Oumouna, a member of the Imperial Clan, to visit the White Mt., and make a description of it. In his edict, his Majesty remarked that this mountain was situated in the happy region which was the theatre of the glory of his first ancestors; but as there was no one in Peking well acquainted with the country he had sent Oumouna there, not only to make a description of it, but also to sacrifice to the tutelary spirits of the mountain.

Oumouna, charged at the same time to describe the district of Ninguta, left Peking in June, by way of Moukden, for the city of Kirin. There, and in all the country of Ninguta, he in vain sought for a guide to conduct him to the summit of the Great White Mt.; he could only hear of an old man, born in the country of Ekhé-neïen, who in his youth had heard his father say it was no great distance from this place to the mountain; and further, that he had been there in chase of deer, and that a hunter, who had killed one of these animals there, had brought it on his back to Ekhé-neïen. Oumouna left Kirin-ula on the 2d of the 6th moon, and reached Ekhé-neïen after a difficult journey; from this place, he sent men with axes to open a road through the deep forests, and enjoined on them at the same time to ascertain the distance it was to the White Mt. Ten days after, they reported that they had penetrated thirty li to a small low mountain, from whence they could discern the Great White Mt. by climbing a high tree, and that it did not appear very far off; the entire distance from this place, they estimated at 170 to 180 li.

From a second report, Oumouna ascertained that from the top of a mountain they had obtained a much better sight of the object of their visit, apparently about a hundred li off, but that its summit was enveloped in clouds and mists. Hereupon, Oumouna and his suite left on the 13th for this place, traveling two days, early in the morning of the third, they heard the cries of some cranes, and at the same time a thick fog covered the country so that neither the mountain nor the way before them could be seen. Obligated to go where the cries of the cranes led them, they soon met a foot-path traced by the deer, which seemed to them to lead to the White Mt., nor were they deceived. Near the mountain, they entered a pleasant grove, in the middle of which there was a small plain of a circular shape. About half a li from this spot they came to a place surrounded with a kind of tree called *sadjoulan*, which appeared to have been planted by the hand of man; they were mixed with fragrant shrubs, and the ground was covered with yellow flowers.

Oumouna here left his horses and about half his train, and pursued his journey afoot, accompanied by a small party. As the clouds and mists prevented the sight of the White Mt., he resolved to recite the prayers addressed to the tutelary genii of the place, which the emperor had charged him to remember to do. Scarcely had he commenced, when the mists dissolved, and showed the mountain before them in all its beauty, and discovered a path which led to it. The air was pure and invigorating, and they saw the outline of the mountain, on the summit of which rested only a few thin clouds. At first, the road was passable, but it rapidly became more difficult. The travelers went over more than a hundred li; in ascending, they tucked up their garments, traveling over snow incrustated with ice, which bore the appearance of having remained year after year without melting. On reaching the top, they found there a plain surrounded by five lofty peaks, and a lake between them, thirty and forty li in circuit.

Oumouna, drawing near to the lake, saw on the opposite northern shore a bear, which appeared very small at this distance. The tops of four of the peaks leaned over so much that they seemed ready to fall; the fifth, on the south, was erect and not so high as the others, and its base was fashioned like a door. They saw many rivulets and streams in the mountain which flowed north to the Songari river, and others flowing south into the Great and Little Nejen. The envoy remained some time to examine the mountain, and after offering another sacrifice, he prepared to descend. He had scarcely gone a few furlongs, when he saw on a height not far off, a flock of deer running towards him, and to his great surprise, they threw themselves down from off the cliff one after another, till seven of them were killed. Oumouna regarded this extraordinary incident as a particular favor of the tutelary spirits of the mountain, thus making, in fact, a useful gift to his Majesty's envoy, who was short of provisions. When he reached the foot of the mountain, he dressed the deer, and again worshiped the spirits to testify his sense of their favor. Having nothing more to do in the place he took his leave, and instantly the summit of the mountain was again enveloped in mists and clouds. On his return to Ninguta, he drew up a description of the country, and returned to Court on the 21st day of the 8th moon. Kanghi was delighted with the success of his mission, and ordered the Board of Rites to give a new honorary title to the tutelary spirits of the White Mt., who had treated his ambassador so well.

The date of this visit is previous to the survey made by the Jesuits, but the account given by Du Halde (Vol. II., p. 245), compiled from their memoirs, makes no reference to it; while neither their maps, nor their descriptions, afford data from which to locate the peak. Its most probable situation is in lat. 42° N., and long. $127\frac{1}{2}^{\circ}$ E., near the frontiers of Corea, between the Tumei and Yáluh rivers. None of the Europeans who saw the mountain ascended it, and we are rather inclined to take the evidence of Oumouna that it is covered with ice, than of the Jesuits that the whiteness is owing to sand. Du Halde's authorities affirm it to be the highest mountain in Manchuria; the rocks on the top resemble five broken pyramids, and are usually enveloped in fogs and vapors. They call the peak itself the Ever-White Mt., while they apply the same name to the whole range. The range of the Cháng-peh shán does not rise to a great elevation, if we should judge by the productions of the region, and the forests which cover their slopes; and the descent from that part of the Ín-shán and the steppe north of the Sirá-muren River, is considerable.

Imitated from the Chinese.

Spring is coming—spring is come !
Thro' the buds the sunbeams glancing,
And the unfetter'd streams are dancing
Welcome springtide home !

Spring is coming—spring is come !
In the wind the peach-bloom flying,
Lilies on the water lying :
Welcome springtide home !

Spring is coming—spring is come !
Fresh and gentle breezes blowing,
Evening's lovely radiance glowing :
Welcome springtide home !

Spring is coming—spring is come !
Glowing on our robes, as even
Lights the occidental heaven :
Welcome springtide home !

Spring is coming—spring is come !
Bring the golden cups, preparing
Welcomes, for the guests are nearing :
Welcome ! welcome home !

From the Chinese.

Day by day the year progresses,
Year by year old age comes on ;
Spring the earth in garlands dresses,
Moons revolve, and spring is gone.
Since the hours of time are flying,
O ! enjoy those flying hours ;
Sorrow when life's flowers are dying,
Will not wake the dying flowers.

From the Chinese.

Of the long year, the flowrets bloom
But one short season,—and of this,
Few are their hours of light and bliss ;
To kiss the dews,—to shed perfume,—
Dance in the breeze,—and then decay
And die—as die the clouds—away.
Unseen, unknown, imprison'd, they
Thro' summer, autumn, winter, pass ;
Thro' heat and cold ;—their little day
Of spring-life dawns ;—and then, alas !
They smile—contented with their fate,—
They smile and die—the desolate !
Yet even that little life is gloomed
In sorrow :—pilfered by the bee ;
By the rough storm-wind shaken ; doomed
To the worm-cankered atony.
A misty morn—a frosty hour,
Deadens the leaves, and kills the flower.
O, spare them—spare them in their reign,
Their swift and feeble reign—so short
When longest—and at best, so vain ;
O, not in vanity or sport,
Tear them from their maternal stems,
But let them rear their diadems.

ART. IV. *The Army of the Chinese Empire : its two great divisions, the Bannermen or National Guard, and the Green Standard or Provincial Troops : their organization, locations, pay, condition, &c.* By T. F. WADE. (Continued from page 280.)

THE *Pú-kiun Ying*, (lit. Foot Force) or Gendarmery, is under an officer known in this capacity,* as the *Pú-kiun tungling* (1β), Captain-general of the Gendarmery, or *Kiú-mun Tituh*, General of the Nine Gates, who must be a Manchu or a Mongol. He is promoted from Minister of the Palace (see Imperial Guard), *tutung* or *fú-tutung* of the Banners, Captain-general of the Leading or Flank Divisions, or divisional general (*tsung-ping*, 2a) of Gendarmery. Of these last, there are two under him, one of the left wing, the other of the right.

The civilians attached to the *ying* are, 1 *lángchung* (5a), 2 *yuen wáiláng* (53), and 2 *chú-shu* (6a), who form a secretariat, and a tribunal for the hearing of such cases as are reported to this yamun; 1 *sz'-w** (8a), keeper of records and accounts; and 12 *píhtihshí* to translate.

The military officers of Bannermen, are 2 *yih-yü* (3a), one over each wing, and 2 assistant *páng-pín yih-yü* (33); 24 *kieh-yü* (4a), and 24 *fú-yü* (5a), or one to each Banner of every nation; to each Manchu Banner, 24 *púkiun kiáu* (5a), lieutenants, and 5 *weishú púkiun kiáu* (6a), sub-lieutenants, and to each Mongol and Hánkiun Banner, 9 lieutenants, and 2 sub-lieutenants. These have immediate charge of the Banner soldiery of the corps, who were to consist, in 1812, of 2 *lingtsui* and 18 *pú-kiun* from every Manchu and Mongol *tsoling's* company, and of 1 *lingtsui* and 12 *púkiun* from under every *tsoling* of the Hánkiun. Their numbers in 1825 were

	Manchu.	Mongol.	Hánkiun.
<i>Lingtsui</i>	1,356	408	266
<i>Púkiun</i>	13,560	4,080	3,452

The *lingtsui* are chosen from the *púkiun*, promotion going always within the Banner in which a vacancy occurs; the *púkiun* recruit

* He is, in general, a pluralist extraordinary. The late *tungling* Wanking, degraded last year for connecting himself with a magician whose confessions went to implicate a large number of nobles and public servants, was a Reader at the Classical Feasts, Manchu President of the Board of Civil Office, Revisor-general of the Veritable Records of the reign, a Superior of the Academy, Supervisor of the Household, *tutung* of a Banner, superintendent of the Gymnasium in the Ning-shan Palace, and of the Treasuries of the Board of Revenue, and Visitor of the 17 Granaries in the City, and at Tungchau

from able bodied supernumeraries of the Paid Force, or from men in the private service of Bannermen.*

There also belong to this *ying* 18 Manchu and 7 Hankiun *ching mun-ling* (4β), warders, and *mun-li*, (7a) clerks of the Gates, in the same number and proportion as the warders, with 32 Hankiun *mun tsien-tsung* (6a), subalterns of the gates. The duty of giving alarm, at any emergency, rests with the *sin-páu tsung-kwan* (4a), officer in general charge of signal-guns, under whom are 4 Manchu, and 4 Hankiun, *kien-shau sin-páu kwan* (5a), officers in the same charge; these serve in turn at an alarm station called the White Pagoda.†

The Chinese contingent of 4,000 cavalry and 6,000 infantry, is divided into five *ying*, battalions or cantonments, Centre, South, North, Left, and Right. The Table on p. 255 shows the rank and number of their officers, who are distributed thus:—

	Centre.	South.	North.	Left.	Right.
Fútsiáng,	1				
Tsántsíang,	1	1	1	1	1
Yúkih,	1	1	1	1	1
Túsz',	1	1	1	1	1
Shaupí,	4	4	3	3	3
Tsientsung,	10	12	8	8	8
Pátsung,	20	24	16	16	16
Wáíwei,	30	36	24	24	24
Do. extra,	15	18	12	12	12

The common duty of both Bannermen and Chinese is defined in the same words; they are to keep watch and ward, going their rounds and giving the alarm. None but Chinese seem to be employed in the Outer City that lies to the South of the Nine-gated enclosure, pierced

* I have so rendered *kiá-jin*, who may be slaves regularly bought, or persons descended from those who originally followed their masters from Manchuria. They are not registered as *hú*, the people, but as *hú-hiá*, a lower class than the people, or as *ling-hú*, supernumerary population. The term *kiá-jin* is also applied to those who, having been reduced to slavery for a crime, are bestowed on deserving officers. The Inquiry says that 957 of the *púkiun* who serve at the altars and temples, the nine gates and a few other, as also at the lakes in the gardens, are chosen from the adults or élèves of the families in which vacancies occur. They are all Manchus or Mongols. The rest may be *kiá-jin*, whether slaves purchased with the stamped record, required by a law of Kienlung, or without it, returned convicts, or reduced soldiers. If there be not enough in the *tsoling* company in which there is a vacancy, or in the companies under the *tsánling*, a Manchu or Mongol vacancy may be filled up by any Hankiun supernumerary of the whole Banner; so with Hankiun vacancies. If the death of a *púkiun* leaves his family in destitution, his near relative may succeed him. Elèves, past 25 years of age, who have been struck off the roll for incompetence in horse archery, are also eligible.

† These officers were omitted in the Table on p. 254, where there is another error to correct in the same corps. The officers of the Gendarmery of the 4th grade should be 50, not 39; and of the 5th, 368 not 360.

outwards by seven gates of its own; and they, although generically a part of the *pú-kiun ying*, are distinctively styled *siun-pú*, 'perambulating thief-takers.' They have not for all that any special claim to so ill an eminence, as the apprehension of thieves and vagabonds by the rest of the force, is duly performed by 24 Manchu, 8 Mongol, and 8 Hánkiun subalterns, each commanding eight men of his Banner, detailed like himself for this particular duty, and having the words *pú-táu*, 'thief hunting,' prefixed to his official designation.

The term *Gendarmery* sounding in our ears less martial than those applied to the other corps in Peking, I may be thought to have been too diffuse in writing of this; but the safety and order of the city and its inhabitants are more immediately in the charge of this body than of any other. Its troops are scattered about in small detachments for purposes of surveillance day and night, disposed as follows:—In the Hwáng-ching, or Imperial Inclosure surrounding the Precinct, 90 guards of 12 *púkiun* each mount under 16 subalterns, two being detached from every Banner. One subaltern and 120 *púkiun* from every Banner have care of its pathways, and water-courses or canals. These are all Manchus. There are moreover, in the Hwáng-ching, 112 street-barriers which are in the custody of the 8 Banners (I believe) Manchu: their apportionment is irregular. Each of these Barriers is in charge of three *púkiun* additional, unless it be sufficiently near a guard to be within its observation.

For the Nui-ching, or Inner City, to which there are nine principal gates, and which surrounds the Imperial Inclosure, the Bannermen of the three nations take 626 guards, the Hankiun being the fewest of these, as the Manchus are by much the most numerous. Every guard mounts 12 men, save one of the Plain Yellow Banner of Manchus which mounts but 5; the whole are under the daily command of five Manchu subalterns of every Banner, and two Mongol and Hánkiun. For the extinction of fires, every Manchú Banner is supplied with 12, and Mongol and Hánkiun with 4, fire-buckets. The street-barriers are 1190, distributed irregularly among the Banners, and manned as in the Hwáng-ching. The Centre cantonment of the Chinese Gendarmery, which is divided into five guard-stations, furnishes 250 small posts of one horse and one foot soldier each, and the North, Left, and Right cantonments, each divided into 4 stations give respectively 124, 162, and 110 similar posts. Every guard-station has a left and a right round, which again contains a head-beat and an under-beat: the round is in charge of a *tsientsung*, and the beat of a *pá-tsung*. The South cantonment furnishes no guards in the Inner City, and the only

Barriers in it in charge of the Chinese are 12, in the custody of the Centre *ying*. In the *Wái-ching*, or City beyond and to the South of the *Nui-ching*, there are 43 small posts of Chinese set over its seven gates; a *tsientsung* and 2 *pátsung* being daily on duty over the whole: what cantonments supply these does not appear, but the South, with its 6 guard-stations, gives 296 posts and 289 barrier-guards. Each cantonment is allowed a small number of fire-buckets.

There are likewise under the wardens of the Gates, 329 cavalry of the *hiáu-ki*, or Paid Force, each Banner supplying its own gate; 640 gate-guard of *púkiun*, Manchu and Mongol taking the nine gates of the Inner, and *Hánkiun* the seven of the Outer City; two *Hánkiun* artillerymen on the nine, and two of the cavalry on the seven gates, serving the guns. The horse barriers of the streets leading from the nine gates are under one subaltern and ten *púkiun* each; they are locked at night, and the key intrusted to the subaltern on duty.

The alarm station of the White Pagoda has 4 *lingtsui* and 8 artillerymen of *Hánkiun* detached to it, and 16 *púkiun*, and is provided with 5 cannon, 5 flags, and 5 lamps; the cannon are not fired unless a metallic plate kept in the Palace, on which is written 'His Majesty is pleased to direct that the cannon be fired,' is brought to the officer on duty by a high officer of the Presence, or of some *yamun*. The alarm thus given, the flags are displayed in the daytime, and the lamps at night; and the five guns at each of the nine gates repeat it, while flags or lamps are hoisted as at the Pagoda. Any of the gates may give the alarm, if there be occasion, without any signal being made from the Pagoda, and all the rest follow its example.

Upon hearing this, all on duty are of course on the alert; from the nobles in the Precinct to the *púkiun* on the posts of the beat, all stand to arms at their appointed stations: those not on duty also equip themselves, and move to the point of rendezvous assigned their corps or service. The Bannermen of the *siun* repair to the walls; the Chinese, or *siun-pú* to the defense of the draw-bridges without them.*

* The Guards of the left-wing assemble outside the *Tung-hwa mun*, the great gate in the east of the wall nearest but one to the Imperial apartments; the right-wing, without the *Sí-hwa mun*, a corresponding gate on the opposite side; the military of the Household, without the *Shin-wu*, in the north of the same inclosure. The Leading and Flank Divisions send all of the two Yellow Banners to the *Ti-ngan*, a gate in the north centre of a much larger inclosure surrounding that abovementioned; the two white, to the *Tung-an*, in the east, the Red to the *Sí-an*, in the west, and the Blue to the *Tien-an* in the south. The Captains-general of the Leading division go to the *Wá. mun*, the great Meridian gate, which stands within any yet named, and wait for orders; as do the *tútung* and *fú-tútung* of the Paid Force, who occupy the great thoroughfares of the city between the last inclosure and the ramparts, according to their

The fire-stations have been mentioned under the *hiáu-kí ying*, who take this duty turnabout with the *púkiun*; at the Sí-hwa Gate the latter always post a *hieh-yü* and a subaltern. The fire-guard is relieved every fifth day, the *hiáu-ki* being marched up by a *ts'ánling*, who with the *púkiun* subaltern in charge of the keys, and an officer deputed by the Board of War, muster the guard to see that the roll is full, and that no unauthorized exchanges of duty have been made; and men of the fire-guard can only be passed out to buy provisions on the report of the *púkiun* at the gates or barriers. Two or three file are allowed out for this purpose every forenoon; the guard being prohibited from drawing up articles of food over the wall on which it stands.

There appear then to be on daily duty of watch and ward more than 15,000 men, or very nearly half the strength of the corps; and but 203 subalterns, or one third of the whole both of Bannermen and Chinese. When the Emperor leaves Peking, the guards are increased; if for Yuen-ming Yuen 4 *hieh-yü*, 12 subalterns, and 640 *lingsui* and *pú-kiun*, follow his Majesty to the Yuen, where they mount fifty guards of thirteen men each.

In Peking, during the night the *púkiun* strike the hollow bamboo that marks a watch, and pass tokens inscribed with the number of the watch of the night from hand to hand. They allow no one past the Barriers until the officer, on whose beat they are, is assured that the person is a messenger of the Emperor, or of one of the chief bureaus, or one sent on a matter connected with birth, burial, or sickness. For all others, if they be Imperial nobles, their names are taken down, and his Majesty's pleasure is, next day, prayed regarding them by the *tungling*, to whom the names must be sent; if officers or women, the *púkiun* see them home; if not officers, detain them; the *tungling's* office, in either case, deciding on the morrow, the penalty of their trespass. Certain of the gates may be opened earlier and closed later than usual, on the occasion of the monthly levée, or when the Household require water to be brought into the Palace for

Banners The Bordered Yellow spreads from the Kú-lau, or Drum-tower, to the new Bridge-arcade; then, passing the street in which stands the College of the Prefecture, it extends northward to the ramparts. The Plain White continues the line south from the College-street to a street beyond the four Tablets of Honor, east; whence the Bordered White takes up ground, till it reaches the single Tablet of Honor, east, and from this the Plain Blue runs down to the Tsung-wan Gate in the east of the south wall. The irregularity of the streets on the N. E. causes the Plain Yellow to occupy more ground than the Bordered, but it likewise commences from the Drum-tower, and lines the passages to the street of Ma, the Chwang-yuen; the Plain Red spreads thence to beyond the four Tablets, west; the Bordered Red thence to the single Tablet, west; and the Bordered Blue from this to the Siu-wú gate, in the west of the south wall.

the celebration of sacrifices; but only under the written authority of the Board of War; also when his Majesty is at Yuen-ming Yuen, or in the Nán Yuen, and it becomes necessary to send papers to him. Persons leaving the city on Imperial missions during the night, must produce a token, of which a corresponding part is kept in the Captain-general's office. This has elaborate differences with reference to the gate by which the messenger is proceeding.

At the levée, the *púkiun* keep order without the Meridian gate, and are responsible for the cleanliness of the approaches. When the Emperor keeps a vigil, the Captain-general, 1 *yih-yü*, 2 *hieh-yü*, and 2 *fú-yü*, watch with him within the temple, while a *tsáutsiáng* and a *yákih* command the most important outlets, 16 subalterns of *púkiun* with 168 men, plant 24 sentries within the inclosing wall, and 2 captains and 8 subalterns of *siun-pú* with 160 infantry, 40 sentries without it. If his Majesty goes on an excursion, one of the two divisional generals, and a considerable force of *púkiun* and *siun-pú*, are attached to his escort; at the Triennial Review they surround his own encampment; and when his carriage moves they repair and cleanse the ways along which it must proceed, and pitch a sort of tent-canopy in certain places for him to pass under.

They have it in constant charge, to prevent the roads and streets from being broken up, and to preserve a highway for light carriages in the middle, and another for heavy carts at the sides; mat-stalls are not allowed to protrude so as to interfere with the progress of the carts, nor sheds of mat to be built against the ramparts. Houses of Banner-men must not be left to go to ruin so as to impair the regularity of the streets, nor may their occupants pull them down without rebuilding them, be it ever so poorly. Banner-men changing their residence, or purchasing property elsewhere in the city, register at the *púkiun* office. During the second and third months of the year a report is made to it that the sewers, &c., of the Inner City have been cleansed. (The Board of Works and the *Ping-má sz'*, an office under the Metropolitan Censors of Circuit, have a share of this branch of service.) When the grain ration is issued from the granaries, a detachment of the *siun-pú* marshal the vehicles sent to fetch it, so as to prevent confusion.

The office of this *yíng* is of course the one charged with the prevention of robberies, murders, &c., or the detection of those guilty of these crimes or the like: and in addition to all this, the charge of the dress and decorum of all classes devolves upon it. It is not stated who of its establishment are deputed to enforce the regulations regarding uniform and other matters, but a list of offenses of which it takes

cognizance is given. From the Imperial nobility down to the plebeian, none are to wear clothes, or use equipages to which they are not entitled; no play-houses are allowed within the walls; persons entitled to distinctions of rank are not to divest themselves thereof, or to frequent places of common resort without them: monopoly of grain is to be prevented, as well as the clandestine export of it without the city: tradesmen may not, without license, lend money on notes or property, nor take interest above the legal rate, viz., 36 per cent.; and story-tellers, *persons propagating the heterodox religion of the Lord of Heaven*, clippers and coiners of the currency, are all alike offenders, liable to arrest at the order of the Gendarmery Office. Where an arrest is ordered, officers are rewarded, if it be speedily effected, by notice of their names, privates with a badge or gratuity; dilatoriness beyond the term prescribed, connivance for a bribe or otherwise, being of course punishable. Penalties are inflicted upon persons whose offense is not such as to deserve transportation in the lowest of the 5 degrees, by the Office: graver charges are forwarded with the depositions to the Board of Punishments. Complaints lodged at the office, if serious are reported to the Throne by the Captain-general; if not, communicated to the head of the jurisdiction in which the complainant resides; the Crown being advised from month to month of the number of such appeals made to him. When a Bannerman is sentenced to the cangue, either by the Board of Punishments, or on the requisition of this Office, the latter is responsible for his exposure, which takes place at a different gate according to the Banner of the culprit. If a prisoner sentenced to the cangue for the rest of his life, survives ten years, he may be brought before the Board of Punishments, who, on reconsideration of his case, may order him to be exiled or set free.

The *pú-kiun* Bannermen practice with the bow on foot; the cavalry at the gates, with the matchlock; the *siun-pú* likewise with the bow, and in the spring and autumn with the matchlock: in the autumn they work the cannon on the walls. Of 1937 pieces over the nine gates of the Outer city, 1873 are supposed to be serviceable: viz., 94 of 'certain victory;' 1729 of 'divine mechanism;' and 50 on the alarm stations spoken of before. Some of the rest are 1300 lbs. weight; they are never fired, and some have been long laid up in store.

The Yuen-ning Yuen Division requires but a brief notice. It consists of 3672 *húkiun* (flankmen), 300 *mákia* (mailcoat cavalry), 1176 élèves drawing rations, and 650 without rations. These are of all the Eight Banners and of all three races. There are beside a few

páu-i of the three Banners superior, of whom we shall speak presently. They are included, officers and men, in the Yuen-ning Yuen detail on page 254.

The whole are under the chief command of an Imperial noble, styled, as in the Light and Artillery Divisions, *tsungtung tá-chin*, superintending minister holding the seal, under whom are a number: it is not stated how large, of nobles with the same title, but not holding the seal.

The correspondence, &c., is managed by two *yingtsung*, marshals of the camp, two *ts'ánling* (3a), four subalterns (*kiáu*) with 8 *pihtihshi*; all having the prefix *hieh-li shí-wí*. The soldiery are officered by eight *yingtsung* (3a), 8 *ts'ánling*, 16 *fú-ts'ánling* (4a), 32 *shú ts'ánling* (5a), 123 lieutenants, and 123 sub-lieutenants. These are evenly apportioned among the Banners, and take the prefix *húkiun* explained on p. 261, and which, it should have been remarked, is common to the Flank Division, and to the Inner and Outer corps of Artillery. There are 32 *pihtihshi*, apparently under the orders of the 8 *yingtsung*, specified as moving with his seal (*kwan-fáng*), which must not be mistaken for the *yin*, or stamp, of the minister in chief command.

The corps is disposed of in 124 guard-stations at the Yuen, those on duty being relieved every three days. Their duties are those of guards and patrols, of which the *páu-i* take a part: their armament consists of 1242 bows, 29,700 arrows, 1242 quivers, 1210 small swords, 595 halberds, and 1000 matchlocks. During the nights, they pass tokens of the watch as in other corps at Peking: there are sixteen exchanges of this token at the Yuen.

The *páu-i*, who are styled 'of the 3 Banners being of the Household,' are commanded by a *yingtsung* with 3 *ts'ánling*, or one to a Banner, 3 *fú-ts'ánling*, 3 *shú-ts'ánling*, 9 lieutenants, and 3 sub-lieutenants. There are 4 *pihtihshi* under the *yingtsung*, except when all the officers have the prefix *hú-kiun* 'of flankmen.' The strength of their ranks is but 120 *húkiun*, 30 *mákia*,⁹ and 160 élèves without rations. Three of the guard-stations in the Yuen are confided to the 3 *ts'ánling* of the *páu-i*, but I am unable to ascertain what duties are performed by the men, who are the only soldiers in name, returned in the Banner Forces, for whose selection no sufficient rule is given. As there are none in the garrisons, I shall here insert the table of all ranks of *páu-i* to which allusion was made in page 270.

TABLE SHOWING THE STRENGTH AND DISTRIBUTION OF THE PAU-I.

GRADE.	OFFICERS. 1812.	LEADING DIVISION. 3 Banners Superior.	FLANK DIVISION. 3 Banners Superior.	PAID DIVISION.		YUEN MING YUEN. 3 Banners Superior.
				3 Banners Superior.	5 Banners Inferior.	
3a	Tungling.....		3			
3b	Ying-tsung.....					1
3b	Tsan-ling of 3 Banners Superior.....		15	15		3
5b	Do. of 5 Banners Inferior.....				25	
4b	Fu-tsánling.....		15	15		3
4b	Tsoling.....			15	42	
4b	Do. (Kikú).....			18	10	
4b	Do. Corean.....			2		
4b	Do. Mohammedan.....			1		
5	Kwanling.....			30	42	
5a	Fun kwan.....				41	
5a	Do. (ki-kú).....				10	
5b	Weishú tsánling.....	6	15			3
6a	Kiáu.....	6	99	15	42	9
6a	Do. (kiku).....			18		
6a	Do. Corean.....			2		
6a	Do. Mohammedan.....			1		
6	Fú-kwanling.....			30		
6b	Lán ling chang.....	12	15			
8b	Weishú-kjau.....					3
?	Pihtihshi.....		30			4
?	Wei Pihtihsh.....					
SOLDIERY. 1825.						
	Leading Division Flankmen 1812.....	120				
	Flankmen.....		1,200			120
	Ling-tsui.....			261	269	
	Cavalry (Mailcoat).....			5,216		30
	Do. Red mail.....				1,535	
	Do. Blue mail.....				3,214	
	Do. White mail.....				933	
	Henchman.....				1	
	Artificers.....			110		
	Eleves, without rations.....			260		160

The few returned as of the *tsien-fung*, or Leading Division, are picked from the *hú-kiun*, or Flank Division *p'iu-i*, for their skill in certain tricks on horseback; they were formerly known as the *kiái-má ying*, the 'division that let loose the horse.'

The *h'kiun p'iu-i* of the 3 Banners superior, 1200 in number, are the most expert soldiers of the *p'iu-i* of the 3 Banners superior. They are regularly armed and drilled in archery and matchlock firing. They take twelve guards in the Palace, and accompany his Majesty on tours and to sacrifices, &c. *H'iau-ki* of the same Banners watch by night within the Precinct at thirty-one posts; they are armed and drilled like the rest, and it is laid down that they shall not be chosen from discharged, *i. e.* disgraced artificers of Bannermen. These are all accounted for in the chapters relating to the Household, and are

distinguished from those under the direction of the Banner Court, who belong all to the 5 inferior, and are attached to the service of the Imperial nobles of the higher orders in the following proportion :—

Orders of nobility.	Häkün and lingtsui.	Red mail and white.	Blue mail.
Order 1st.	40	160	60
„ 2d.	30	120	50
„ 3d.	20	80	40
„ 4th.	16	64	30
„ 5th.	12	48	20
„ 6th.	8	32	20

They act as doorkeepers, &c., to the nobles under whom they serve. Of the officers it will be seen by comparing the tables, p. 262, that their grades are almost all lower than those of officers bearing the same denominations in other military bodies of Bannermen. Some not in the above table are of hereditary dignity, but we have no index to their numbers. In the 3 Banners superior, the promotion is regular from a *fú-kiú* upwards: this subaltern himself rises from the *hú-kiun*, or soldiery. In the 5 inferior, the *ts'ánling* is chosen from those *hú-wei* (officers in the suites of the nobles, of 3 classes like the *shí-wei* of the sovereign) whose class makes them of the same grade as the *ts'ánling*, or from other officers of the 5th or 6th grades; the candidates are named to the Banner Office, by the noble under whom the vacancy has fallen and presented by it to the Emperor. *Tsoling* of the lower *páu-i* are similarly chosen. The prefix *ki-kú*, 'flag and drum,' marks the *tsoling* bearing it as a director of drill. The Corean *tsoling* are hereditary; 89 men in the company of each, serve as soldiers, and 59 men in that of the Mohammedan. The *kwanling* of the 3 Banners superior have the prefix '*nui*,' inner, indicative of their connection with the palace; their duties in all the Banners are much the same as those of the *tsoling*.

The state provides instruction for certain of the military Bannermen in Peking and at Yuen-ming Yuen, in the Manchu and Chinese languages, and in archery on horseback. Sons of the Imperial nobility of the House are placed according to the wing to which they belong under six teachers of Manchu, and eight of Chinese, chosen from men of literary degree, and under six of riding and archery chosen from retired officers, and subalterns, or *shenshé* of the Flank Division. The College has a Prince over each wing, three officers of the high courts as visitors, four directors of the 7th, and 16 assistant directors of the 8th grade.

The sons of the Kin (Gioro), 320 in number, are taught the same

things in a college of the Eight Banners, supervised by eight Princes or nobles, 8 visitors, 16 assistant directors, 15 tutors in Manchu, and 15 in Chinese, and 8 in riding and archery. The instructors in both cases stand an examination.

Sons of other officers of hereditary rank, not of the House or Gioro, are similarly instructed in a separate college; and under the Court of the Banners is an office for the promotion of excellence in archery, called the *Shihwú sheu-shé Ch'ú*, Office of the fifteen good Archers. Fifteen are chosen from every Banner, and 45 act as officers, the remainder serving under them; all are otherwise employed, but draw additional pay as *sheushé*. One of the *tútung*, or *fú-tútung*, has chief charge, assisted by two seniors of wings, who are also in other employment. The Hínkiun of hereditary rank have a college to themselves. The Light Division are taught naval tactics for the purpose mentioned in speaking of them p. 200; and the Yuen-ming Yuen have two separate colleges for the *páu-i* and the rest, wherein are taught letters alone. I have only alluded here to those establishments which assume to instruct the military, or to give instruction in martial exercises.

So far the *yíng* appear to be managed almost entirely by their own high officers, and the Court of the Eight Banners, the Board of War possessing no more than a concurrent jurisdiction in points of ceremonial and of minor importance, as far as the routine business of any corps is concerned. Where members of the Imperial Clan, either of the House or the Kin, come under consideration, the Clan Court is the office immediately concerned, though it may be obliged to have assessors from the Banner Office, the Board of War, or others. But the garrisons throughout the empire, not in Peking or at Yuen-ming Yuen, must correspond with the Board of War, either directly, if the commander be chief in the locality, or through the commander-in-chief, if the command be a subordinate one. It is therefore necessary to say something of this Board ere we go farther.

It is a civil court under the general superintendence of a high officer, who is in most cases one of the Cabinet-ministers; two Presidents, the one Chinese the other not, two Vice Presidents left, and two right. Their charge is 'to aid the Sovereign in protecting the people by their direction of all military officers in the metropolis and the provinces; and to regulate the hinge, or pivot, of the state upon the reports that they shall receive from the various departments regarding privation of, or appointment to, office; creation of, or succession to, hereditary [military rank]; postal arrangements, examinations and selections of the deserving, and accuracy of returns; whereon they shall deliberate

with the subordinates of their court, appealing to the Crown on subjects of importance, and disposing of those that are of less moment.'

It receives reports from all commands of land and marine forces, within and beyond the frontier, including those responsible for the security of the river embankments, and the regularity of the Canal transport; also from the civilians and military who administer the affairs of the nomads and savages so far under Chinese rule as to accept Chinese titles for their own chiefs, or subordinate officials. Reports regarding the horse and camel pastures in charge of the nomads, and the colonies or plantations in Turkestan, and among the clans on the borders of Kweichau, Húnán, and Sz'chuen, are also sent into the Board.

To enable it to discharge its numerous obligations, it is divided into four *sz'*, or departments:—1st, the *Wú-siuen*, for the regulation of promotion according to service, in order of succession, or in right of descent; 2d, the *Ché-kiá*, for the supply and apportionment of horses to serve in the cavalry, or on post; 3d, the *Chih-fáng*, for the due distribution of rewards and punishments, camp and field inspection of troops, and issue of general orders; 4th, the *Wú-kú*, for the registration of the forces, calculation of army estimates, provision of arms and munitions of war. These are the chief bureaus within it, each of which is officered, as will be seen below by a number of *lángchung*, *yuen w'il ng*, and *chú-sz'*, secretaries of different grades. Speaking more in detail, there is attached to what we may call the Council of the Board, viz., its presidents and vice-presidents, a *táng-fáng*, or a Manchu office which keeps the rollster of duty, promotion, and employment of Bannermen, and a *pun-fáng*, or Chinese office for Chinese; a *sz'-wú t'ing*, office for controlling the clerks and runners; regulating the *tí-táng* or Crown couriers, who report themselves present twice a month; docketing the dispatches received from without, and submitting them to the Board:—a *tuh-tsui so*, office for preventing arrears of business, under different *lángchung* and others of the four *sz'* detached in rotation; and a *táng-yueh ch'ú*, office for the month, similarly administered for one month at a time by officers who number, date, and dispatch correspondence proceeding outward from their own, or any other great metropolitan, *yámun*. The duties of the *Wú-siuen sz'* somewhat resemble those performed by the military-secretary to the commander-in-chief, as far as promotions and appointments are concerned. The *Ché-kiá sz'* combines those of Postmaster-General, of a Remount office for horses and camels, and Cavalry-riding department. Attached to this, though not subordinate

to it, for it is under one of the Vice-presidents, is a central bureau, the *Houi-tung kwín*, for the transmission of public letters, passing to and fro between the Provinces and the City. Two officers of the *sz'* are annually chosen to serve in this under the Vice-president as *kientuh*, supervisors of the *mí-k'orn*, horse office; 500 horses are maintained for the service in it, and 40 for the immediate use of his Majesty's carriage. There is likewise a *tsieh-páu ch'ú*, 'Victory-announcing' office, which delivers all memorials from the provinces addressed to his Majesty to the Memorial Office in that of the Guards (see p. 256), and seals and dispatches all the Sovereign's replies to these as well as letters from the great Council of State. It also lays a line of communication, if the Emperor leaves the city. Under the *houi-tung kwín* are the *tít'ing*, who transmit dispatches between the metropolitan courts and the provinces without; forward their seals of office, and their Imperial commissions to general officers and others in the provinces to which the *tít'ing* belong; and make copies for the printing and transmission of papers proceeding from or addressed to the Emperor, and directed by him to be published. There are also *chái-kwín*, messengers, officers who pass correspondence between the Central and Victory-announcement offices, and five posts in the immediate vicinity of Peking.*

The *Chih-fang* revises trials for misconduct in quarters, or in the field, classifies the merit of those whose actions are referred to it; decides the amount of reward or compensation assignable to the deserving, the wounded, or the friends of the dead; and the degrees of promotion or disgrace, contingent upon the result of inspections or examinations. Its functions are like those of the Adjutant and Quartermaster-general's department in the British Army; for the determination of strength of battalions or garrisons in particular localities, and the indication of the localities themselves, appear also to be among its duties. The *Wú-kú* may be said to unite the War-office, Paymaster-general's department, and the Ordnance in itself.

* The *tít'ing* in Peking are for Chihlí, Kiángnán, Kiángsí, Chehkiáng, Fukkien, Húpeh, Hannán, Honán, Shántung, and the Eastern River Establishment, Shánsí, Shensi, and Kánsuh, Sz'chuen, Kwángtung, Kwángsí, Yunnán, and Kweichau, and the Grain Transport Establishment one each. They are natives of the provinces which they represent, chosen by the chief authorities from military *tsinsz'*, or graduates of the third degree, or from *shau-pí*, expectant or elect. In the capitals, and at the head-quarters of the above provinces and establishments, there are *tít'ing* in nearly the same number and proportion as at the metropolis. The *chái-kwín* are from among the *kü-jín*, or graduates of the second degree. After three years' service, the *tít'ing* are eligible as *shau-pí*, or captains in the *Luh-ying* army; the *chái-kwín*, as *tsien-tsung*, or lieutenants.

The Board consisted, in 1849, of the following *salaried* officers, Manchus, Mongols, Hãnkium, and Chinese. The superintendent was Kiyng.

ORGANIZATION OF THE BOARD OF WAR, (1849).

GRADE.	DENOMINATION.	Manchu.	Mongol.	Hãnkium.	Chinese.
1a	Superintendent, - - -	1	...	...	...
1b	President, - - - - -	...	1	...	1
2a	Vice-presidents, - - -	2	...	...	2
6a	Chú-sz' of the rollster, - - -	4	...	1	...
8a	Sz'-wú, - - - - -	1	...	...	1
	<i>Wú-siuen Sz'.</i>				
5a	Láng-chung, - - - - -	3	1	1	...
5b	Yuen wai-láng, - - - - -	4	...	...	2
6a	Chú-sz', - - - - -	1	...	...	1
	<i>Ká-kia Sz'.</i>				
5a	Láng-chung, - - - - -	2	...	1	...
5b	Yuen wai-láng, - - - - -	3	1	...	...
6a	Chú-sz', - - - - -	1	...	...	1
	<i>Chuh-fing Sz'.</i>				
5a	Láng-chung, - - - - -	5	...	...	2
5b	Yuen wai-láng, - - - - -	4	1	...	1
6a	Chú-sz', - - - - -	1	1	2	...
	<i>Wú-kú Sz'.</i>				
5a	Láng-chung, - - - - -	2	...	...	1
5b	Yuen wai-láng, - - - - -	1	1	...	...
6a	Chú-sz', - - - - -	1	...	1	...
	Mi-kwán kien-tuh, - - - - -	1	...	...	1
7, 8, 9.	Pihthshí, - - - - -	60	10	8	...
5a	Extra Láng-chung, - - - - -	...	...	...	9
5b	„ Yuen wai-láng, - - - - -	3	...	...	8
6a	„ Chú-sz', - - - - -	2	2	1	32
8a	„ Sz'-wú, - - - - -	...	...	...	4
	Ti-ting, - - - - -	...	...	...	16
	Chái-kwán, - - - - -	1	...	4	16

Total of Officers belonging to the Board of War.

	Salary in Taels.	Shih of Grain.	Allowance in Taels.
1 Superintendent.....	180	90	60
2 Presidents.....	180	90	60
4 Vice-presidents.....	155	77½	48
27 Lángchung.....	80	40	36
27 Yuen wai-láng.....	80	40	36
52 Chú-sz'.....	60	30	26.4
6 Sz'-wú.....	40	20	18
78 Pihthshí.....	21½	10½	

All down to *Chú-sz'*, not being extra or supernumerary, receive *double* pay and grain allowance. The *pihthshí* are estimated for at the lowest rate. Those of the seventh grade draw 33 taels and 16½ *shih*; of the eighth, 28 taels and 14 *shih*. The Board draws also 5,000 taels for its official expenses. The total of its official expenditure will therefore be at least

Pay, &c.....	Taels	24,760
Grain ... (say at 1 tael per shih)		7,740
Annual grant ...		5,000
	Taels	37,440

The Banner garrisons without the metropolis and Yuen-ming Yuen are *chú-fáng*, i. e. stationed for purposes of defense: with a few exceptions the men occupy their posts permanently from generation to generation. They are commanded by *tsiáng-kiun*, *tutung*, *fú-tutung*, *ching-shau yú*, and *fáng-shau yú*. The *tutung*, &c., must not be confounded with officers of the same titles attached to the Banners at headquarters, nor must other officers whose prefixes might lead to the supposition that they belong to metropolitan corps.

Where the general officers of a garrison are a *tsiángkiun* and two *fú-tutung* (as at Canton), one of the three repairs to Peking annually to pay his respects; if there be but one *fú-tutung* beside the *tsiángkiun* or *tutung*, the visit is paid by one of the two every two years; if the *fú-tutung* be alone, then every three years; the last rule applies to *tsungkwán* of the nomads or Mausolea, and also to the *chingshau yú*.

In Chihlí we have the *ki-fú chü-fáng*, 25 garrison towns in a territory surrounding the city, ill-defined but distant at its extreme points from 100 to 150 miles from Peking. *Ki* is properly the extra-mural domain of the sovereign; *fú*, the jaws or sides protecting: in this case, the two land faces of an extensive position bounded on the third by the sea. The use of the word *cordon* applied to these in the Table, p. 254, is perhaps fanciful, and should not lead to an inference that these 25 posts are in one continuous line of demarkation.

The Inquiry groups them in six principal divisions as in the Table on the opposite page.

These 25 garrisons may be said to observe a tract of country, of which the inland extreme is at Kalgan on the Great Wall, northwest of Peking, the other extremity of the Northern line being at the termination of the Wall on the seashore at Shán-hái kwán. The southern line is even more irregularly marked by the Yung-ting river which pierces the Wall at Kalgan; then, by the south spur of the Great Wall, which is also pierced by the Yung-ting; and east by the river which, farther south, falls into the chief tributary of the Yung-ting a little above its confluence with that river; this, after crossing the head of the Grand Canal at Tien-tsin, we call the Pei ho, or North River.

The southernmost of the cities of the left wing, Tsangchau, is considerably in advance of the rest, situated at some distance south of the Pei ho, on the eastern bank of the Grand Canal. Tung-ngan lies between the Yung-ting above Tientsin, and the Canal between that place and Peking; Pau-tí between the same Canal and the San ho river. Tsíyü must be close to Peking, as it is in the magisterial

district of Taling, on the verge of which part of the City stands. Thus the left wing may be said to cover Peking to the southeast.

The right wing covers it similarly on the southwest, its chief city, Páu-tí, lying on the east bank of the Tai-ho, and its remaining four between the west bank and the spur of the Wall.

To the north, east, and west, the city is covered by the six towns of the Mih-yun command. Mih-yun itself is on a river which penetrates the Wall from the northward at Kú-peh k'au, the Old Northern pass, and after leaving Mih-yun, and Shun-í, another of its subordinate garrisons, descends upon the Canal near Peking: to the east of this line, lie Sán-ho upon the river of the same name, and farther east Yú-tien; west, within the spur, is Ching-ping chau. This shows the Shán-hí command, which is spread from the sea, along and within the Wall to the Hí-fung pass, to cover the Eastern; and Kalgan, which is also in observation of the Wall, to cover the western towns under Mih-yun—Jeh-ho (Zhehol) being left as a northern outpost, covering or supported by Kú-peh k'au. But we have no authority for stating that the arrangement was devised on this principle, and attention has merely been directed to the relative position of these towns to show how far they merit their title of 'garrisons to defend the passes into the metropolitan territory.'

The two wings of the nine smaller garrisons are under two visiting general officers, deputed from among the Captains-general, or *fú-tú-tung* in office, who make a tour of inspection once in three years. They are all so far independent commands, that they address the Board of War direct, and the assortment of them in the Inquiry has doubtless reference to the superintendence of the two visitors.

Referring to the avowed object of this article, viz., an examination of the numbers and expense of the Chinese army, it must be admitted that it has been diffuse in details of comparatively minor importance. These, with some exceptions regarding the promotion of officers, are now nearly exhausted, and little remains to be said of the Banner forces, as the duties of the local garrisons scarcely require remark. It must be observed, however, of the *tútung* of Cháng-kiá k'au, or Kalgan, that he is also *tútung* over nomads of the Chahar and other tribes. The Chahar alone seem to be regularly organized as a military body, on the model of the metropolitan corps, most of whom it has a class of soldiers to represent. The numbers of these are pretty evenly proportioned to the Eight Banners under which the Chahar are ranged, a slight preponderance existing in favor of the 3 superior. A *fú-tútung* commands the remaining officers, who, the *tsoling* excepted, are in

exact proportion to the Banners. The Inquiry returns no troops to the remaining tribes, and they were therefore excluded from the Table p. 315; but they are administered, under the *tutung*, by *tsoling* who were, in 1812, 57,—viz., of the Kharchin nomads* 7, Orat 3, Sumits and Isuth 1, Man-mingan 4, Kalkas 3, Bargou 15, Old Eluths 18, and 6 of the new, or Eluths reclaimed since 1754; all distinguished as belonging to the Chahar country. There is at Chahar also a large quasi-military establishment for the care of the oxen and sheep of the pastures, 40 droves of the former amounting to 12,000 head, and 140 flocks containing 154,000 sheep, are under 1 *tsungkwán*, 1 *siáu tsung kwán*, 2 *fú-tsungkwán*, 6 *hiebling*, 12 *weishú hiebling*, 21 *fangyü*, 28 *hiáu-kí kiáu*, 154 *hú-kiun kiáu*, 180 *muh-cháng*, 180 *muh-fú*, with 24 *pihtihshi*, officers, and 313 *húkiun*, and 1080 *muhting* or herdsmen. At Shang-tu-ta-pu-sun Nor, 300 camels, 500 stallions, and 500 geldings are bred; the officers are 1 *tsung-kwán*, 5 *yihcháng*, 1 *siáu tsungkwán*, 3 *fangyü*, 2 *hiáu-kí kiáu*, 12 *húkiun kiáu*, 200 *muhcháng*, 200 *muhfú*; the men, 340 *húkiun* and 1455 *muhting*.

The garrison at Jeh-ho, or Hot Stream, supplies the subordinate post of Kara-hotun, the strength of which I can not determine; the hunting establishments at Muhlán are also under its *tutung's* command (v. note, p. 276); he is charged, too, with the superintendence of the nomads of Pah kau, 'Tátsz' kau, Santso tah, and Hurun hota. His reports regarding them are addressed not to the Board of War, but to the Colonial Office, which appoints 1 *tsungkwán*, 1 *fúkwán* (4a), 1 *tsánling*, 2 *tsoling*, and 2 *hiáu-kí kiáu*, to administer their affairs. Eluths of Tashtava, ranged under one Bordered Yellow Banner in charge of 2 *tsoling*, are also under the Jeh-ho *tutung*. The *tsung-kwán* of the Talikangai pastures, where 500 horses and 300 camels are reared, is likewise his subordinate; he has under him 4 *yihcháng*, 1 *siáu tsung-kwán*, 1 *fangyü*, 1 *hiáu-kí kiáu*, 3 *húkiun kiáu*, 128 *muhcháng*, 128 *muh-fú*, 100 *húkiun* soldiery, and 954 *muhting*. The grades are the same as those of the military corps mentioned before; the *muhcháng* and *muhfú* are of the 9th grade.

* These nomads are *yú-muh*, wandering herdsmen; they and the *tísang*, slayers of bird, beast, or fish, the skin or flesh of which is paid by them as tribute, are variously interspersed throughout the military jurisdictions of extra-provincial China, and are administered more or less by military functionaries. The *tísang* are to be found in Kirin, and Tsitsihar of the Manchurian provinces, and Urianghái; the *yú-muh* are at Chángkiá k'an, as above mentioned, Jeh-ho, as in the text, and in Ilí, Tarbagatai, Urianghái, Kobdo and Tibet; there are also *yú-muh* between Tibet and the Kansuh frontier, under the minister residing at Si-ning fu, and on the borders of Shansí in the Kwei-lwá command. These will be briefly noticed in their proper turn.

The guards of the Imperial Mausolea form the next and last division in Chihlí. They are under the supreme command of the *tsungpíng* (2a) of the troops of the Green Standard at Málán, who, with the title of *tsungkwán* (2a), unites in his person high civil functions with reference to the Mausolea, under authority of the *Nui-wú Fú*, or Court of the Household.

The Mausolea at which troops are stationed are, in the east, Hiáu ling, the tomb of Shunchí, Hiáu-tung ling of his widow, and Cháu-sí ling of his mother; King ling of Kanghí, who succeeded him, of his chief, and of several other concubines; and Yú ling, of the Emperor Kienlung, whose heir-apparent and concubines are also buried there.

In the west, are T'ai ling, the tombs of Yungching and his concubines, T'ai-tung ling, of his widow; Cháng ling of Kiáking; Cháng-tung of his widow, the Empress-dowager who died in Jan. 1850, and Mú ling of T'áukwíng. There is also one set apart for the young wife of the present Emperor who died just before his accession, and in which he will eventually repose; but I do not find any title yet bestowed on it in the Gazette.

There are thus in all 17 tombs, to each of the chief of which, *sc.* the six of the Emperors, there is a *tsungkwán* (3a), 2 *yihcháng* (4a), and 16 *fáng-yú*; those of the Empresses have 16, and all the rest 8 *fáng-yú*; the subalterns *hiáukí kiáu* are one or two to each; with from 4 to 8 *lingtsui*, and from 40 to 150 men at ten of the tombs. A couple of *sui-kiá*, and 2 petty clerks are returned to the two first. The officers above enumerated as of these guards, and returned in the Table p. 254, are to be distinguished from the military functionaries detached by the *Nui-wú Fú*, or Household, who are 17 of the 5th, and 17 of the 7th, grade, under a variety of denominations. The Household also appoints 30 civilians of the 5th, 20 of the 6th, and 9 of the 7th grade. The duties of both concern sacrifices, provisions, payments, accounts, &c.

We come next to the Banner garrisons stationed in the provinces of China Proper. These are distributed as in the Table given on the opposite page, and I have very little to add to the information contained in it.

In Shánsí the principal command is not in the chief city, T'ai-yuen fú, but at Sui-yuen, under which is the *yú-wei*, fort or encampment to the right, not mentioned in the Digest. Five *li* to the northeast of Suiyuen is the garrison-town of Kwei-hwá, also the centre of a

sub-prefecture, the military command of which vests in a *fú-tútung*. The Digest (1812) gives him authority over the reclaimed nomads of the Tumet tribe, who were formerly part of the Chosot corps, or *chalkau* of Inner Mongolia. They immigrated in the reign Kieuling (1763), and were subsequently divided into wings, each under 5 *ts'ánling*, with 25 *tsoling* and 25 *hiáu-ki kiáu* to the left, and 24 *tsoling* and 24 *hiáu-ki kiáu* to the right. The Inquiry (1825) gives the command the number of men returned in the Table, without specifying whether they are exclusively Mongols or not. The soldiery set down as cavalry are called *pi-kiáh*, men who 'don mail,' a designation apparently used in common with *mákiá*; it does not appear in the Pay Table of 1831.

The Sui-yuen garrison detaches a *tsoling* and *hiáu-ki kiáu* with 50 Bannermen to Úliásutai and Kobdo, which are farther garrisoned by 240 troops of the Green Standard from Siuen-hwá and Tátung. These come under the command of the *tíng pien tso-fú tsiàngkiun* of Kúrún, the general appointed to observe the trade at Kiakhta and intercourse across the Russian frontiers, who I do not find to have any other troops under him, although he has authority over the Tá-sang of the Tanguu tribes in Úrianghai, Altai, and Altai Nor, who are under the *tsántán* of Kobdo, within whose jurisdiction there are also the Chaksin, Mingat, and Eluths of that region.

In Shántung the two Banner garrisons, Tsingchau and Teh chau are within 600 *li* of each other. Those of Kiángning *fú* (Nanking), and King-k'au in Kiángsú, are only separated by the river, or a branch of it. In Chehkiáng, we find at Chípú the strongest of the few marine stations of Bannermen in the Empire. But 50, however, of its ranks are described as *shwui-shau ping*, 'nautical soldiers'; the greater number are classed under the same names as the land garrisons. Fuhchau is the headquarters of a land and marine force; the latter being all, except the *lingstui*, Hánkiun. The *tsiàngkiun* of Fuhchau is by a little the best paid in China Proper. Canton has also a double establishment; more than half of the land force of which is composed of Hánkiun; and in its marine, 100 men are returned as *fú-kuung ping*, 'soldiers to assist as artificers.' The *tsiàngkiun* of Fuhchau and Kwángchau have joint command with the *tituh* over the *Luhying* troops. In Sz'chuen, the *tsiàngkiun* has a division of them under his sole command, in addition to his Bannermen. The next provincial Banner garrison on the list is at Kingchau in Húpeh; it is 800 *li* distant from Wú-cháng *fú*, the capital, in which, however, there are no troops of the Banner. The largest body of these, at any

one point, is at Si-ngán, the capital of Shensi; the greatest number in any one region is found in the adjoining province of Kánsuh, the wide extent of which is observed by an army of some 11,000 fighting men. The *tsiangkiun* of these is stationed at Ninghi; the Chwángliáng command is merged by the Inquiry in the force under that general. I have thought it better to distinguish his command as that of Kánsuh East. In Kánsuh West, the general in chief is a *tutung* stationed at Úrumtsi, or Tih-hwí chau, where he possesses a share of authority over the *Luhying* soldiery under the title of Úrumtsi, or Kánsuh West, like the *tsiang-kiun* at Fuhchau and Canton. Úrumtsi is the westernmost frontier post of the Banner in China Proper: east of it at some distance lies Kúching, the Old City, otherwise known as Fan-yuen ching. These lie north of the Tengki or Celestial Mts., as they run east; in the country south of these, between them and the Desert is Túrfan, on the borders of the prefecture of Chinsí fū, or Barkoul; to the south of which city is Palikwan, or Hwui-ning ching. At Túrfán and Hami, close to Barkoul, are two Mohammedan tribes, of whom more anon. The Úrumtsi, Kúching, and Palikwan garrisons, as well as the *Luhying* of Kansuh West, detach largely to the Íli command. The strength of this will be seen in the Table.

TABULAR STATEMENT OF BANNER GARRISONS IN ILI.

GRADE.	DENOMINATION.	Hwui-yuen.	Hwui-ning.	CANTONMENTS OF NOMADS.			
				Solor tribe.	Sipoh tribe.	Chahar tribes in 8 Banners.	Eluth tribes.
1b	Tsiang-kiun.....	1	...	...	...	..	...
	Tsung-kwán.....	...	...	1	1	1	1
	Hieh-ling.....	8	4	...	...	...	...
1a	Tseling.....	40	16	8	8	16	20
a	Fáng-yü.....	40	16	...	...	...	...
1a	Híau-kí kiáu.....	40	16	8	8	16	20
	Corporals.....	160	80	80	32	32	64
	Vanguardmen.....	232	...	40	...	...	...
	Acting Vanguardmen.....	...	128	...	...	...	...
	Acting subalterns of do... ..	...	16	...	...	...	...
	do. do. of <i>Síau-kí</i>	88	16	...	...	...	...
	Cavalry, mailmen.....	2,800	1,456	968	968	1,736	3,306
	Infantry do.....	600	320	...	...	...	...
	Artillery do.....	40	16	...	...	...	...
	Musketeers do.....	400	...	200	...	...	...
	Artificers.....	80	48	...	...	...	...
	Elèves.....	240	64	...	...	...	...

These troops lie in the Northern Circuit of Ílí, in and about the capital city of Hwui-yuen, or Kuldsha; and give no detachment save one of about 1300 men under a *hiehling* to the distant province of Tarbagátai, in which there are also 1000 *tun-ting*, colonists enlisted to bring waste lands into cultivation from the *Luhying* commands of Ninghiá, Kín chau, and Suh chau in Kánsuh. These last are placed under the officers of the garrison, and relieved every five years.

In the *Nán Lú*, or Southern Circuit, the Eight Mohammedan cities are garrisoned by Bannermen and *Luhying* thus:—Cashgar receives from Úrumtsi, 331 Bannermen under a *hiehling*, with 626 *luhying* of the Yen-Sui division under a *tsungping*. Yengi-hissar, 80 Bannermen from the same under a *fángyü*, and 196 *luhying* from Hochau and Liángchau, under a *yú-kih*; this city is subordinate to Cashgar. At Yárkand, 212 Bannermen under 2 *tsoling*, from Úrumtsi, and 655 *luhying*, under a *fútsiáng*, from Kúyuen and Liáng-chau, form the garrison. At Aksu, 65 Bannermen and 1 *tsoling*, and 400 *luhying* under a *tsáutsiáng*, both from Kúching and Balikwan. At Úshí, from the same places, a *tsoling* and 140 men, with 650 *luhying* under a *tú-sz'* from Kúyuen, Kán chau, Liángchau, Suh chau and Ninghiá. There are no Bannermen in Khoten, Kuché, or Kharashar; but the first is garrisoned by 232 Chinese from Liángchau, the second by 302 from the divisions of the governor-general and governor in Kansuh and Shensí; and the third, by 293 from the Yen-Sui division in the latter province. *Tú-sz'* command in Khoten and Kuché: a *tsáutsiáng* is the officer in Kharashar. There are besides in Úshí, 247, and in Kúché 302, colonists, from the divisions that furnish their garrisons.

The *tsiángkiun* of Ílí is the best paid military governor in the army of China, and he is also the highest extra-provincial authority over the nomads of Ílí, Tarbagatai, the Mohammedan tribes in the south of the former province, otherwise known as Chinese Turkestan, and the old Túrguth and Hoshoits of the five circuits. The Sipoh, Solon Taguri, Chahar, and Eluths of Ílí, are partly formed into battalions, as shown in the Table, and bear arms; each of the tribes is under a *lingtui* subordinate to the *tsiángkiun*: the Eluths consist of 6 *tsoling* companies of the 3 Banners superior, 10 of the 5 inferior, and 4 of Lamas from Shapi Nor. In Tarbagatai, under the *tsáutsán* minister are 1 company of Chahar, and 1 of Hassaks; the 6 companies of Eluths, over which there are likewise 1 *tsungkwán* (3a) and 1 *fúkwan*, are under 2 *lingtui* ministers under the *tsantsau*. The Mohammedans of the Eight Cities in the Southern Circuit are administered by a *pau-shi* and *pangpán* minister at Khoten, and others at Yárkand; a *pau-shi* at

Aksu, Kúché, and Kharashar, a *hiehpan* at Úshi, and a *lingtui* at Yengi-hissar, all of whom are under a *tsautsán* at Yarkand, assisted by a *pangpau* minister.

Some of these cities supply subordinate garrisons; viz., Cashgar as above, to Yengi-hissar; Aksu to Sairim and Bai; Khoten, to Ilichí, Harash and Kehlia; Kuché to Shayar, Kharashar, Pukur and Kurlah; and there are various minor settlements dependent upon them, viz., 16 upon Cashgar, 16 upon Yarkand, 12 on Aksu, and 8 on Khoten. These are governed under the *tsiángkiun* as supreme, and the above enumerated commissioners as intermediate authorities, by their native Begg, of whom there are fifty-nine denominations, 1 having civil rank of the 3d, 4 of the 4th, 16 of the 5th, 20 of the 6th, and 18 of the 7th grade. The more important of these in the highest four grades are appointed from a list forwarded to the Emperor; his choice of any that seem good to him is requested, when vacancies occur in the next degree; in the third, béggs are chosen according to the personal knowledge of the resident ministers of the qualifications of individuals; in the fourth, selected from a number returned as eligible by the same officers. The old Túrghuths and Hoshhoits are Mongols of two of ten tribes not included in the four Khanates of the territory geographically known as Outer Mongolia. They are divided into North, South, East, West, and Centre Circuits. The South contains four Banners of Túrghuths, under 54 *tsoling*; their region is about the river Churutz, south of the Celestial Mountains, east of Kharashar; the Centre, of three Banners of old Hoshhoits under 21 *tsoling*, is west of the South circuit. The remaining three are of Túrghuths only, and all north of the Celestial Mountains:—the North, of three Banners under 14 *tsoling*, seems to stretch across the south of Tarbagatai province; its Túrghuths are called the Hopoksiloh, but I can find no place to answer to this orthography; the East, of Tsirohólang, in two Banners under 7 *tsoling*, adjoins the plantations of Kúr-kara-Úsu; and the West, of one Banner of the Túrghuths on the east bank of the Tsing river, under 4 *tsoling*, runs down to the Chahar cantonment of Hwui-yuen. They all have officers of native nobility, viz., the South, a *khan* (Choli-kehtu), a *beitsch*, a *fú-kwoh kung*, and a *tai-kih* of the 1st grade; the Centre, a *beitsch* and *taikih* (1a); the North, a *dzassak tsinwang*, a *fú-kwoh kung*, and a *taikih* (1a); the East, a *kiunwáng*, and a *beitsch*; and the West, a *beileh*.

In Manchuria, I have even less of detail to offer than in Ílí. I have endeavored to make the constitution and employment of its large army plain in the following Table.

The garrisons of Shingking and Kirin furnish a number of detachments stationed in towns and fortified posts, and at the barrier-gates of the Palisade on both sides of the former province. In the city of Moukden, or Múkten, two small guards have charge of the lama monasteries of Ching-hing and Shih-shing. Kinchau fú, on the north of the Bay of Liáutung, detaches to a post on the Siáu-ling River which flows past it, to the district town of Ningyuen, lower down on the west shore of the Bay, and to the Chung-t sien so and Chung-hau so, front and rear halfway stations, *i. e.* between Mukden and Shán-hái kwán at the east end of the Great Wall. Each of these is commanded by two *tsoling* and two subalterns. The same garrison sends a *fáng-yü*, and some 30 or 40 men to the five barriers, Sung-ling-tsz', Sin-t'ai, Peh-shih-tsui, Lí-shú-k'au, and Ming-shui-t'áng. In the Palisade west of it, under K'ai-yuen in the extreme north, are the detachment of Tieh-ling, and the barrier of Fáh-kú. Í-chau, lying to the north of Kiichau fú, takes all the remaining barriers between it and Kwángning, *viz.*, Peh-tú chwáng, Tsing-ho, Kiú-kwán tai, Wei-yuen-páu, and Ying-ngeh; Kwángning, that of Cháng-wú-t'ai, the last apparently between I-chau and Kái-yuen, and detaches to Kii-lin ho, Pih-ki páu, Siáu-peh shín, and Liü-yáng yih. On the East, Hingking, which contains one of the Mausolea of the earlier chieftains or sovereigns of Manchu, garrisons the post of Fú-shun páu, and the barriers known as the Hingking gate, Hien-chwáng, and Ngái-yáng; and toward the southern extremity of the Palisade, Fung-hwáng supplies the single barrier of Wáng-ting.

The marine station of Shingking fú is Kin chau, a town on the east coast of the Bay of Liáutung, between the districts of Kái-ping and Fuh. The code of the Board of Works, quoted in the Digest, provides that ten vessels of war shall be sent hither from the dockyards of Chehkiang and Fuhkien, the inhabitants not having the skill to construct them. The difficulty more probably lies in arming, than in building them; the inner and outer waters of Kirin and Tsitsihar, to judge from their establishment, must possess a comparatively large fleet, for which no similar provision is made; the care of the latter, singularly enough, belongs to the Múkten Board of Works. The ten ships aforesaid are to be sent over from Tangchau fú, on the north of Shantung, to be partially repaired by government at the end of three years, thoroughly at the end of six years, and when nine years old, to be condemned.

The garrison of Kirin detaches to Cháng-peh Shán, the reputed birthplace of Aisin Gioro, the founder of the Manchu race: 'Pa-sang

Úla, at no great distance from Kirin, to Í-tung and Ngehmuhosoloh, as well as to the Palisade barriers of Í-tung, Payengofoloh, Hursu, and Purtu-ku. These pierce the Palisade between Káiyuen and the Songari River. The small garrison of Shwáng-ching páu, which has no officers, I have included in that of Larin, but I am not without doubts that it pertains to Hwaunchun on the very opposite side of the province. The maps give no such place, and it is brought in by the Inquiry at the close of the roll of military in Kirin, without any index as to its proper subordinate position.

The officers of the establishment are, with the exception of some of the marine, of the same titles as in other Banner garrisons. The *shwui-sz'*, officers of the navy, are found in both Kirin and Tsitsihar, but it is remarkable that the *kwán-chuen*, who are more properly officers of the dockyard, are only in the latter, an inland province. The term *ki-luh*, which follows the *paitangah*, I can not translate; that rendered overseers, which follows *kiluh*, is *tsun-tun-ta*, overseers-general of plantations, the revenue of which goes in part to the Board of Revenue at Múkten, and in part to the Household at Peking. The designations of the rest speak for themselves.

The *ho-ki ying*, or Fire-arms' Division, in Kirin and Tsitsihar, is elsewhere particularized as the Musketeer: no men are returned under this head in the Inquiry; they are most likely detached, as in some of the Metropolitan Corps, for this particular practice. The officers are supplied on the spot, and not detached specially from Peking.

The *tsiángkiun* of Kirin has authority as governor over the nomads of Tá-sang Úla, here introduced because their official establishment is of a military complexion. They band in companies, not under *tsoling* as elsewhere, but in *chú-hien* of thirty each. Of these, in 1812, there were 65 of the Superior, and 45 of the Inferior Banners, each under a *cháng*, or elder, paid 24 taels, and a *fú-cháng*, or assistant elder, paid 18 taels a year. Of the 65 *chuhien* Superior, 59 collected pearls, honey, and fir-nuts; the remaining 6, fished; of the 45 lower, ten fished, and the rest gathered the other tribute; 1950 of the Superior, and 1350 of the Inferior Banners so employed, received each twelve taels a year. They were called *sang-ting*, and were officered by 1 *tsung-kwán*, 2 *yihcháng*, 4 acting *yihcháng*, 7 *hiáu-ki kián*, 4 acting *hiáu-ki kián*, 4 *chángking* of the 6th, 4 of the 7th, 4 collectors of the 6th, 4 of the 7th grade, 7 acting subalterns, 24 other deputies, and 6 *pihtihshí*,—all sent by the Household.

The nomads of the Sagalien river and island of Tarakai, in the province of Kirin, are not registered in *chuhien* or *tsoling* companies.

In 1812, they were 2398 families under 56 surnames, of the Héiche, Fiyak, Kuyé, Orunchun, and Kelur tribes, held to be within the jurisdiction of the *fú-tútung* of San-sing, each family paying a tribute of one marten skin. In Tsitsihar, we find 4497 families of *tásang* of the Solon Taguri, Orunchun, and kilar tribes, each paying two marten skins.* They are placed under the *tsiangkiun* of that province, who resides at the city of Sagalien. There used to be a *tútung* at Tsitsihar, which I am inclined to regard as the most important city in the province.

At Hurun-Pir are two Banners of New Bargou nomads, reclaimed in the reign Kien-lung, under 24 *tsoling*; and one of Eluths, Old and New, under 2 *tsoling*. The latter are now included in the garrison, and do not, like the former, come under the Colonial Office.

The Imperial Mausolea in Manchuria are two at Moukden, and one at Hingking. At Moukden, in that called the Fuh ling, lies the monarch who invaded China in 1618, having assumed as the style of his reign Tien-ming, one acting under the orders of Heaven; and his empress. In the Cháu ling, is buried the son of Tien-ming, whose reign was first styled Tien-tsung, and changed to Tsung-teh; his empress lies in the Cháu ling west. At Hingking, in the Yung ling, or Tomb of Eternity, are four sovereigns; the predecessors of Tien-ming, retrospectively entitled the emperors Yuen, Chih, Yih, and Siuen, with their Empresses. These are in charge of six nobles of the four lower orders of the Imperial nobility, who have houses and

* According to the rule of collection among the Urianghai tribes, a marten skin short is made up by payment of ten fox-skins; one of the latter, by payment of half a tael. At this rate the Kirin peltry would be worth 11,990 taels; that of Tsitsihar, 44,970 taels. We can not say what allowances are made to the tributaries. The *sang-ting* of Tá-sang Ula, mentioned above, render every *chú-hien*, 16 pearls, or 1760 pearls in all, to the *Kwáng-ch'u sz'*, or Household treasury; 5000 catties' weight of honey, to the Household *kw'inling* (see Páu-i, p. 308); 1000 fir-cones for fuel, and 54 *shih*, peculs of fir-nuts to the Household *ching-tí sz'*, office of ceremonies, panquets, &c. There is no fixed due of fish; what is collected goes to the *chen-fáng*, or Imperial buttery. The cost of the collection will be found to be above 40,000 taels, exclusive of the salaries of the *tsungkw'in* and other officers; what may be the value of the tribute, we have no data for computing. The honey collected by the *sang-ting* is worth but 40 catties a tael. These *sang-ting* are scattered through 14 magisterial districts on the north of Chih-li, and beyond its border in Shing-king fú; the old, 965 families, pay a tax amounting in all to 4214, the new, 1116 families, 8071 taels, or an equivalent in kind of fowls, deer of different sorts, wild boars, hares, pigeons, quails, wild ducks, herons, small scaled fish (trout?), hawks and falcons, ravens, honey, deer's flesh, osprey feathers for arrows, fox-skins, and sealskins. They are divided into classes according to the tribute required of them, if the land under their tillage do not render sufficient. The new families should pay about. 0.35 of a tael on every *hiang*, or 6 Chinese acres. The total extent in their hands is about 137,560 acres. They and the old are under the civil authorities of the districts in which they abide.

lands given them in virtue of their office; these and their charge descend, with their titles, to their heirs. The small force that guards these tombs is of course within the Manchu commander-in-chief's jurisdiction, but the Inquiry enters it as a separate command, placing 186 soldiers at Hingking, 176 at each of the Moukden Mausolea, and 1 *tsungkwán* (3a), 2 *yihcháng* (3a), 16 *fangyü*, and 4 *lingsui*, at each of the three.

The *fú-tútung* of Kinchau *fú* is also *tsungkwán* of the horse studs on the Táling river, where there are maintained at the expense of the state, 10,000 stallions in twenty, and 5000 geldings in ten droves. These are tended by 500 *muh-ting*. It should have been mentioned that there are similar establishments, outside the Tushih k'au Pass (see *Cordon*) at Shang-tútalpusun Nor, for forty-eight droves of camels of 300 each, 111 of stallions, and 41 of geldings, of 500 each, in charge of 1455 *muh-ting*, and guarded by 340 *húkian* soldiery; also at Talikangai, in the country of Tolon Nor beyond the Wall, for 43 droves of camels, and 74 of horses of a like strength with the above, in care of 954 *muh-ting* and 100 *húkian*: over both of these the *tútung* of Kalgan is *tsungkwán*, as he is over 1080 *muh-ting* or herdsmen, who tend 40 droves of cows of 300, and 140 flocks of sheep of 1100 each, guarded by 313 *húkian*. These are officered by *siáu tsungkwán* (4), *yihcháng* (6), *hiehling* (6), *fangyü* (5) *fú-tsungkwán* (5), and subalterns.

This is the last section of the Army of the Bannermen. There are certain establishments attached to the household of the Emperor which might be mistaken for military divisions, both from their title and their position in the Digest, which puts them at the close of the Banner corps. These are the *hing-yíng*, or division in charge of Escorts, under six nobles or ministers; the *hiáng-tau chíú*, or Office of Guides, under Captains-general of the Leading, or Flank Division, or *fú-tútung*; the *hú-tsiáng yíng*, Corps of Tiger-hunters, under nobles or Captains-general of Guards; the *chen-kan chíú*, or *shúng-yu pí-yung chíú*, properly a hunting department, officered with *shíwei* of its own, under nobles or ministers; the *yáng-yíng chíú* and *yáng-kau chíú*, for rearing hawks and dogs, and the *shen-pú yíng*, or Corps of Fencers, &c.; which last is under Captains-general of one or other of the Metropolitan corps. These have no troops assigned to them in the Inquiry, and the existence of some is certainly contingent only on his Majesty's tours or hunting excursions, of which, during the last thirty years, there have been few if any.

I shall notice briefly the military organization of the Mongolian feudatories of China, before I proceed to the army of the Green Standard.

The appointments to the higher commands of the different divisions whose nature and vocation have been roughly reviewed above, are made by his Majesty on the motion either of the Guard's Office, or the Board of War, which present lists of the Bannermen, by rank or office eligible, as vacancies occur. Captains-general, or Ministers of Guards, are thus nominated by the Guard's Office; the Board gives in the names of officers fit to succeed to the posts of Minister over Artillery and Musketeers, Captain-general of Banners, the Gendarmery, Leading and Flank Divisions, or nomads; of *fú-tútung* of a Banner, garrison, or nomads; and of *tsiángkiun* of garrisons.

A *tungling*, or Captain-general of guards, may be made from a Minister, or Minister-extra of Guards (see p. 256), Captain-general of the corps named above, or *tsiángkiun* of Banner garrisons. A Minister, from a Minister-extra.

Either of the two last may be made Minister over the Artillery and Musketeers; so may Captains-general of the Leading and Flank Divisions; and, if Manchus or Mongols, of the Banners.

Tútung, Captains-general of the Manchu Banners, may be made from Mongol *tútung* of the same wing (see page 252); Manchus who are *tútung* of Hánkiun Banners; *tungling*, Captains-general of the Gendarmery, Leading, and Flank Divisions; Manchu *fú-tútung* of Banners, whether Manchu or Hánkiun; Mongol *fú-tútung* of Banners; *tsungping* of Gendarmery; and Manchus, who are *tsiángkiun* of garrisons, *tútung* or *fú-tútung* of the same, or of nomads; or *tituh*, generals in the Chinese army.

Mongol *tútung* are appointed by the same rule, except that if *tungling* of the Leading and Flank Divisions, they must be of the same wing as the vacant Banner. For Hánkiun *tútung*, Manchus in the above posts are as eligible as Hánkiun; so also for Mongol vacancies; and Mongols may be *tútung* of Manchu banners, but whether of Hánkiun or not does not appear.

The same rule is observable in the appointment of *fú-tútung* to the Banners of all three nations, who may be made from *shiláng*, vice-presidents of Boards, if of the same wing as the vacant Banner; 1st class *shíwei*, Guardsmen; *yihyü* of Gendarmery; *ts'ánling* of the Metropolitan, Household and Yuen-ming Yuen corps, of the same wing; *yihcháng* of the Light Division, *yingsung* of Artillery, and Yuen-ming Yuen; *chíngshí* of the nobility; *tsungkwán* of Chahar;

tsung-ping of the Chinese army of Manchus or Mongols; also Ministers extra of the Guards, the orders *kung, hau, pch, tsz', nán* of Chinese nobility, *kwáu-kiun shí*, an hereditary title of the 5th grade, and 1st class *hú-wei* of the suites of the higher Imperial nobles.

It is promotion for a Mongol *fú-tútung* to become one of a Manchu Banner; as it is for a Manchu who commands a Banner of Hánkiun.

Captains-general of the Gendarmery, who must be Manchu or Mongol, may be made from Ministers of Guards, *tútung* or *fú-tútung* of Banners; *tsung-ping* of Gendarmery, or Captains-general of the Flank or Leading Division. These last mentioned Captains-general are made from *fú-tútung* of Banners, or *ts'ánling* of the same wing with the Banner vacant; and a supplementary list is made of ten names from the *ts'ánling* superior of those two corps, *ts'ánling* in general, and *ts'ánling* acting as *cháng-shí* in the establishment of a noble.

In the garrisons, a *tsiángkiun* is made from a Manchu or Mongol *fú-tútung* of Banners, or the *fú-tútung* second in command in the garrison; or from Manchus serving as *tituh* in the Chinese army.

The *tútung* of Chahar is made from a Captain-general of the Leading or Flank Division, or a Manchu or Mongol *fú-tútung*.

Fú-tútung of the garrisons rise from *ts'ánling* of the Paid Force, *hiehling, ching shau-yü*, or *tsungkwán* of the same garrison, or others serving elsewhere, whose names are recorded for service; or from Manchus serving as *tsungping* in the Chinese army. *Fú-tútung* of Banners may also have their appointment as such changed, and be sent to serve with a garrison; but this is probably where they will become senior officers in their command.

At Sí-ngán fú in Shensí, a Hánkiun may be *fú-tútung*; at Kwei-hwá in Shánsí, he must be of the 3 Banners superior. Hánkiun *fú-tútung* of garrisons rise from Hánkiun *ts'ánling, hiehling*, and *tsung-ping*, serving in the Chinese army, and, which is remarkable, from *tsungkwán* of the Tsitsihar marine.

Of officers below those of the high rank named above, in the Guards, all from Ministers-extra to Guardmen of the 3d class, receive promotion in regular succession within the corps; the last may be made not only from the 4th class Guardmen, and those of the blue plume, but from hereditary officers above *yun-ki yü* (5a) in the 3 superior Banners, or from those of the 5 inferior incorporated in the 3 superior Banners, also from subalterns (*kiáu*) of the Guards, or of the Leading, Flank, or Paid Division. The blue plume rise from *pih-tikshí* of the Captain-general's office, hereditary *ngan-ki-yü* (7a), *pai-tangah*, Gioro unemployed, sons or brothers of ministers serving in

the ranks of Guards, Leading, or Flank Division, or officers from Manchuria, eligible under certain rules, if residing at Peking. Officers styled *hoho-chusi*, who have served in the suite of the Princes ten, or of the Crown Prince, five years, may also become Guardsmen of the blue plume.

Promotion in the other metropolitan corps is widely irregular; it is difficult to reduce it to any general scheme, or to be sure that none of the shades distinguishing the qualifications of the candidates for succession are omitted. The details occupy nearly three volumes of the Inquiry.

In the *hiáu-ki ying* characterized as the Paid Force, the field-officer (*tsánling*) is made from 1st or 2d class Guardmen, nobles of the 10th class, and *fú-tsánling* of the same corps; the last officer from the more responsible *chángking*, from *tsoling*, and *hiáu-ki kiáu*, subalterns of the Paid Force; these latter again from *lingtsui*, non-commissioned officers of their own and the Leading and Flank Divisions, as also from *ngán-ki yü*, hereditary officers of the 7th, and other minor officials of the 7th or 8th grade.

In the *húkiun*, or Flank Division, the *tsánling* may be made from one of the *hiáu-ki ying tsánling*; from the same Guardmen or nobles; also from guardmen of the Leading Division, *hú-wei* in the suites of Imperial nobles, Viscounts and Barons of the national nobility, and *king-kü-tü-yü*, an hereditary rank; as well as from *fú-tsánling* of the *húkiun*. These may similarly be made from the same of the *hiáu-ki*, also 2d and 3d class Guardsmen, nobles of the 10th class, *húwei*, *tsoling*, hereditary *kitüyu* and *yun-ki-yü*, and *weishü tsánling*, who may be made from subalterns of the Guard or the Leading Division. The subalterns of *húkiun* are promoted from the same classes as these of the *hiáu-ki*, and their own acting subalterns.*

The *tsánling* of the Leading Division rise also from Guardsmen or nobles, but likewise from a *tsánling* of *húkiun*, or from guardmen of their own division: these, from 2d class guardmen of the Guards, or subalterns of their own corps, who are made from acting subalterns and *lánling-cháng* of the same.

Thus, it will be remarked, that there is a shade of distinction in favor of the Leading over the Flank Division, and in favor of this,

* There is a special provision that these *wei-shü*, or acting subalterns, are almost all *lingtsui*; they wear the button of the 6th grade, but receive no additional pay; the *weishü húkiun kiáu* are not to be made of degraded officers. The rules for the employment of officers degraded three or four steps are such as to enable them in most cases to fill, with little delay, appointments of the grade to which they have fallen.

over the Paid Force. But in the Gendarmery, the *yih-yü*, who appear to be in the same relation to the force under them as the *tsán-ling* of other corps, are made from *tsán-ling* of the Leading or Flank Division, or from the assistant *yih-yü*, or the *hieh-yü* of Gendarmery. The *pang-pán*, or assistant *yih-yü*, rise from the *hieh-yü*, these again from hereditary *king-kü-tú-yü* and *ki-tú-yü*, or from *tsoling*, *ching mun-ling*, wardens of the gates, *fú-yü*, and subalterns of Gendarmery.

The wardens are made from *kitúyü* and *king-ki-tú-yü*, *fúyü*, and subalterns. The *fúyü* from the subalterns, and they from those of the Guards, Leading, Flank, and Paid Divisions; *ching-i-yü* of the *Lwán-í-wei* (who rise from soldiers of the Guards, Leading and Flank Divisions); *ching mun-li*, clerks of the gate; officers of the 5th, 6th, and 7th grades attached to the Banner Office; *yuu ki yü* and acting subalterns. These last are supplied by all of the above, the effective subaltern of course excepted. *Cháng-king* of the *pútáu* (see page 302) are made from subalterns; *ching mun-li* from *lingsui* Guards of Leading and Flank Divisions.

The *tsungkwán* of the Alarm Station (see Gendarmery, page 303) rise from among the *kientuh* officers in the same service, and these from *ki-tú-yü* and *yun-kiyü* subalterns of Guards, Leading, Flank, and Paid Divisions; *ching-i-yü* (see above), and officers attached to the Banners of the 6th and 7th grades.

The order of promotion in the *kien-yui ying*, or Light Division, is regular from the *fú-tsiensfung kiáu*, or assistant subaltern, who is raised from the *tsiensfung* of its ranks, but has neither grade nor pay as such, to the *yihcháng*, or senior of a wing.

In the *ho-ki ying*, or Artillery and Musketeers, there is equal regularity. It should be observed that the *kiáu*, or subalterns of this rise from *lan-ling-cháng*, made, according to the Inquiry, from soldiers called head or flankmen of Musketeers. These designations are not given in the pages in which the force is enumerated.

In Yuen-ming Yuen, officers of the *húkiuh* of that place and the *páu-i* rise in regular gradation.

Some attempt has been made (p. 257) to sketch the functions of the *tsoling*; these are, however, it must be confessed, but imperfectly developed. Of their mode of appointment, it may be remarked in brief that a *tsoling* can not be made from a *tútung*, Captain-general, or a *shángshú*, President of a Board, but that he may from *fú-tútung*, *shílang*, Vice-president of a Board, and Ministers of the 2d grade, who will still keep their appointments; military and civilians of from the 3d to the 5th grade, not already *tsoling*; scions of the Imperial

Family, others of hereditary rank, and subalterns of the Paid Force. There must be a difference as yet unexplained between the *tsoling* attached to corps, and those acting only as tribunes of the Bannermen enrolled under their charge. In the garrisons without Peking, the *hiehling*, or field officer, acts in many instances as *tsoling*, and in extra-provincial China, the *tsoling*, in general, rise from the *fāngyü* and *hiáu-ki kiáu* under him.

In the Garrisons of the Cordon and some few others, appointments are made from particular Banners.* Throughout the Empire, the order of promotion is much more regular than in the Metropolitan corps, and in the lower grades provision is made for the supply of vacancies on the spot.

The *ching-shau yü* of Honan garrison rises from a 1st class Guardsman, or a *tsánling* of the Leading, Flank, or Paid Division; in Tai-yuen, Teh chau, Tsangchau, and Páuting, from the three last, from officers of hereditary rank; metropolitan officers of the 4th and 5th grade, and the *fāngshau yü* of Tushih k'au: in Fuhchau, Mukden, and five towns in the same province, from the same *ts'anling*, but with the proviso that they belong to the Imperial House. In Húlan, the *yúwei* of Suiyuen and Chwang-liáng, they rise from *tsanling* of the Leading, Flank, or Light Division.

Hiehling rise from *fāngshau-yü* and *tsoling*. *Fāng-shau-yü* from *fāngyü*; these from subalterns, and subalterns from the ranks.

In the Mausolea, both of Chihlí and Manchuria, officers are made more than elsewhere in right of descent. In Chihlí, the *tsung-kwán* rises from an under-secretary of Boards or Guards, or *tsánling* from Peking; the *yihcháng* rises from the *fāngyü* who has a plea of hereditary tenure if his family have been in office over two generations, or for eighty years. In the nomad tribes, which have been only in part organized as military bodies, the promotion seems to be given as much as possible within themselves. In almost all Banner appointments, regard is had to the Wing, the Banner, or the *tsoling* company, as a ground of preference.

In appointments not to the highest commands, the nomination of candidates, or duty of presenting them to the emperor, is vested according to circumstances. Ministers-extra of Guards are presented by Captains-general of Guards. Officers of the Leading Division, from *ts'anling* down, by their own Captains-general; of the Flank Division

* Thus in Teh chau, the *Ching-shau yü* must be one of the two Yellow; in Tsangchau, of the two White; &c, &c.

by the same, but of the same wing or Banner with the candidate. The *tutung* of the Banners present all of the *hiáu-ki*, or Paid Force, and all *hiehling*, *ts'ánling*, *tsungkwán*, *chingshan yü*, and *fángshan yü*, with a few exceptions, throughout the empire; the *tungling* of Guards have a voice in the nomination of the *chingshan yü*, at Teh chau, 'Tsangchau, Pánting, and 'Tai-yuen; and of the *fángshan yü* at Kúpeh k'au and eleven other garrisons in the Cordon. *Ching-mun li* of Gendarmery, and *tsoling* not hereditary, of Banner corps in Peking, are presented by *tutung*; and *tsoling* of garrisons without, but on the motion of the Board of War; *tsoling* of the Imperial Clan by the Clan Court, without reference to the *tutung*. In the Gendarmery, the *yih-yü*, assistant *yih-yü*, *hieh-yü*, *fú-yü*, and wardens, are presented by the *tungling*, or Captain-general. Officers of the Light, Artillery, and Yuen-ming Yuen Divisions, by the Minister superintending. Officers of the *páu-i* of the 5 Banners inferior, by the *tutung* of their Banners, at the instance of the nobles, to whom they may be attached. The *tutung*, or *fú-tutung*, of the Banner on duty for the year, presents the *tsungkwán* of the Alarm Station, the *tsungkwán* of Chahar nomads, all officers under the Jeh-ho *tutung*, and at 'Tú-shih k'au, also those of Mih-yun and Shán-hái kwán, but at the instance of the Board of War, which also moves first in the case of the *hiehling* and *tsoling* of Suiyuen, and of all Banner marine officers, and of the *tsungkwán* and *yihcháng* of the horse and camel depôts, and cattle pastures. The Banner for the year introduces the *ching-shau yü*, *hiehling*, and *fáng-shau yü* of Shing-king and Ninghiá, and the *fáng-yü* of Lowanyü, and the Manchurian marine. The senior members of the Board of War, all officers of Úrumtsi, and all *hiehling* of the Garrisons who have completed six years' service. In the Mausolea, where a *tsungkwán* is made from an under-secretary of a Board, the Clan Court presents him at the instance of the Board of War; if from a Guardsman, a Minister of Guards, at the instance of the Banner for the year.

Note.—The foregoing pages have been devoted to the Bannermen returned in the Inquiry, as enrolled for service, mention being made of such Chinese only as form parts of corps, or garrisons, under the chief command of general officers not belonging to the army of the Green Standard. In most, if not all cases where these generals, or the resident commissioners, have a colonial authority over nomadic tribes, the nomads have been introduced; but before proceeding to the *Luhying* or Chinese army, whose main duties are confined to China Proper, some notice should be taken of the numerous military feudatories of the Empire, who are scattered through the regions known to the Chinese geographer as Inner and Outer Mongolia, Uliasutai, and 'Tsing-hái, or Koko Nor; as also of the troops of Tibet under the resident Minister of that country.

The tribes acknowledging the sway of China are divided into Inner and Outer Mongolians. The former occupy the region to which their name refers them; the latter, all the other tracts and districts abovementioned. Inner Mongolia, lying between the Desert of Gobi and the continuous frontier of Manchuria and China, was occupied, in 1812, by 24 tribes differing in name, irregularly ranged under 49 standards, and divided, in uneven proportions, into six *chalkan*, or leagues.

The Outer Mongolians were—1st, Four tribes of Kalkas of different names, under khans, which, with two fragmentary tribes attached to them, formed four leagues; they numbered in all 86 standards, and resided in the territory north of the Desert of Gobi, geographically named Outer Mongolia; 2d, Eleven tribes, not in leagues, under 34 standards, scattered to the west of the Holán Mountains, in the southwest of Inner Mongolia; to the south of the Altái; and to the north of the Tengkirí ranges; 3d, Two tribes of Mohammedans, under two standards, at Hamí and Turfán, within the provincial boundaries of Kánsuh, south of the Celestial Mountains; and 4th, Five tribes, under 29 standards, round Koko Nor, called by the Chinese Tsing hai, or Azure Sea. There are lamas of both Inner and Outer Mongolians.

Nearly every standard of the above, if not all, has a native head entitled a Dzassak, whose chieftainship is, with slight limitations, hereditary; the people under their rule are collectively styled *orbadu* or *orpatu*, the *lamas* excepted, who are distinguished as of Shapi Nor; their Dzassaks take the prefix *lama* before their title. The few tribes, or remnants of tribes not under such chieftains, are under the more immediate authority of the Banner generals and resident ministers from China.

These last I shall briefly recapitulate. Under the *tsiángkiun* of Sui-yuen are the Tumets of Shánsi beyond the Wall; under the *túung* at Kalgan, on the Wall, the most privileged tribe of Chahars, Bargou incorporated in Chahars, Kalkas, and Eluths; under the *túung* at Jeh ho, Tashtava Eluths; under the *fú-túung* at Hurun-Pir, Eluths and New Bargou; under the *tsung-kwan* at Tásang-ula, Solon, Taguri, Orunchun, and Pilar, paying peltry; both these being under the *tsiángkiun* of Sagalien. In Ili, the *tsiángkiun* has authority over Eluths and Chahars of his own Central province of Ili, who have also Chinese ministers; over Eluths, Chahars, and Hassacks under the *tsantsán* Minister resident at Tarbagatai, and over the Mohammedans of the Eight cities in Ili south of the Tien Shán, who are under resident ministers of different degrees.

In Uliastai province, which receives, as has been shown, a small garrison from the *tsiángkiun* of Shánsi, there are Tangnu Uriankai, some of them *yümuh*, herdsmen, some *tásang*, peltry-men, under the *tsiángkiun* in observation at Kurun, who is farther supreme over the Ministers at Kobdo, having charge of the Mingats, Eluths, Chaksin, Altai Uriankai, and Altai-Nor Uriankai of the far province. On the borders of Tibet, are Tamuh, or Dam Mongols under 8 standards, amenable to the authority of the resident *tsantsán*.

We have not space here for a minute examination of the feudal constitution of these tribes, but it will be advisable to note the following particulars. The Dzassaks of the Inner Mongols are ennobled by the Emperor of China, either in six orders of the same titles as the six higher of the Imperial nobility, or below these in four orders of *tai-kih*, and four of *tapunáng*, equal in rank to Chinese civilians of the four highest of the nine grades; but there may be officers bearing these two latter titles who are not Dzassaks. I have said the Dzassak was *nearly* hereditary, because I find that even where the words of the original patent argue a succession in perpetuity (*wang ti*), the holders have been degraded some steps, or altogether, at different times, and in no case does the heir succeed without the assent of the Crown. At the same time, great care has been taken to secure a direct succession, and liberal provision has been made for the relief of the inheritance, by allowing remainder to worthy collaterals.

The Dzassaks are the Emperor's paid vassals and tributaries, their nobility making an important difference in their allowances from the Crown: but those under them, in their tribe, are their clansmen, and vassals only of the Emperor, of whom since the commencement of the dynasty they have held pasture-ground in the proportion of 20 *li* by 1 to every 15 men, and by whose ordinance they pay a fixed revenue in kind to the Dzassaks. The latter can levy nothing in excess of this, but receive money and gifts of their *suzerain*, the Emperor, which, with their titles, constitute their feud, liable to forfeiture if they do not move with their troops when called upon, and for other offenses. The tribes are divided into *tsoling* companies 150 strong, of which there are as many as 274, as in the Ortous, and as few as 1, as in the Kechikten, in a tribe. The number of these in 1812, is given, and the enumeration of their officers and men is not difficult, as the rule of proportion is generally regular.

The Dzassaks are assisted by *taikih* entitled *hichü*, conjointly managing, chosen in irregular numbers by them, with the head of the league, from all above noticed as of the nobility. Every standard has a *chángking*, one *fü chángking*, if under ten—two if over ten, companies; one *tsánling* to six companies, chosen from the above dignitaries, and *tsoling*, who also rise from all the above except *tsánling*, and from the *liáu-ki kiáu*, hitherto rendered subalterns. These again of whom there is one to every *tsoling*, rise from the *makiá* or cavalry, who are one third of the company, and six of whom in every company are *lingsui*, or non-commissioned officers.

In time of war, one in every three *makiá* takes the field. There is also to every ten houses or families a *shih-chang*, or decurion, the rule of whose selection is not stated, and whom it is of course impossible to number.

The six *ming*, *chalkan* or leagues, into which these 24 tribes are formed, (see page 62) are each under a head or elder, and a lieutenant, chosen from a list of Dzassaks presented to the Emperor by the Colonial Office. Every tribe is bound to assist any other in the same league which may be in danger. Once in three years, the leagues are mustered by four high commissioners selected by the Emperor from incumbents of high civil and military posts in the empire; their visit is of a thoroughly inquisitorial character.

The Dzassaks are in turn compelled to pay visits to Peking; the year in which it is not the duty of this or that Dzassak to go, he sends a *taikih*; on stated occasions all assemble in court costume to do homage in token of fealty before the door consecrated to Majesty at the headquarters of the tribe.

The chapter from which these details are taken closes with the *yumuh*, nomad herdsmen of the Tümet Mongols, whose 49 *tsoling* companies are under the Sui-yuen *tsiángkiun*; and the three standards of Taguri *tsasang* in 39, five standards of Solon in 47 companies, Orunchun in six troops of horse and three companies of foot, and two companies of Pilar, all under one *tsungkwán*, who again is under the *tsiángkiun* of Sagalien. These should therefore be included in the Inner Mongolian establishment, and not in the provincial strength of the Provinces.

The internal economy of the Outer, is much the same as that of the Inner Mongolians. Their Dzassaks are ennobled by all the same titles except *tipunáng*, of which there are none. Some of the Dzassaks, whether otherwise ennobled or not, have the title *khan*, which is superior to any of the rest, and brings with it a higher allotment of pay and gifts. Their *chalkan*, or leagues, have each a Captain-general and a lieutenant like the Inner Mongols, and are, like them, mustered and inspected triennially. Their military organization is, with a few exceptions, the same.

First, in the region of Outer Mongolia, we find four leagues of Kalkas, each under a *khan*: 1st, the Tüchétü khanate, numbering 20 standards under 58 *tsoling*; 2d, the Sain-noin, 21, including 2 Eluth standards, in 38 *tsoling* companies; 3d, the Tsetsen, 23 standards in 46½ companies; 4th, the Dzassaktu, under 19 standards, including 1 of Khoits, in 21½ companies.

The general in observation of the Russian frontier, residing at Kurun in the Túcétu khanate, has chief command over their troops, who in 1812, were 8250 *makia*, or mailcoat cavalry. A lieutenant-general (*fú-tsiángkiun*) and a *tsántán*, chosen by the Emperor from the Dzassaks, have also authority; there is one of each to each khanate. To assist the general in observation in his colonial and foreign business, two *tsiángkiun* are stationed at Kurun; one a high Mongol or Manchu sent from Peking; the other a Dzassak.

Now come the Durbet, in two wings, each of which is a league under a lieutenant-general, appointed as above: the left comprising ten standards of Durbets and one of Khoits, in 11 companies; the right, three of Durbets and one of Khoits, in 17 companies. Their position is beyond the northwest frontier line of the Dzassaktu; they extend across the province of Kobdo north of the city of that name, and their troops, amounting in 1812 to 1400 *makia*, were under the *tsántán* of the Chinese government at Kobdo. The two wings are subject to one *kán*.

Under the same officer of Kobdo, are the troops of the New Turguths of the Urungu River, in the southeast of the same province, and Hoshhoits of the Djabkan, farther north. The former under two standards in three companies, which would give but 150 *makia*, form a league; the single standard and company of the latter, furnishing 50 *makia*, belong to none.

Under the Kurun general are 595 *tásang* families of Uriankai Tangnu, paying two skins of marten fur, and 412 paying 80 graymouse skins (v. p. 328), under the *tsántán* of Kobdo, 412 of Altai Tangnu, paying graymouse skins, 256 marten skins, and 429 paying four fox skins each: also 61 of Altai Nor Tangnu paying graymouse skin, and 147 paying marten fur. Of *yímuh* there are, under the general, eight companies of Uriankai, and under the *tsántán*, seven of Altai and two of Altai Nor.

We now come to the leagues whose soldiery is under command of the *tsiángkiun* of Ili, of whom some mention has been made before in this article. There are four of Old Turguths and one of Hoshhoits distributed in five circuits. The North contains the Old Turguths of Hopoksiloh, three standards in 14; the East, those of Tsirholang, two in 7; the West, those of the River Tsing one, in 4 companies. These are north of the Tengkirí, stretching well into Tarbagatai; south of the same range, in the Centre circuit, are three standards in 21 companies, of Hoshhoits of the Churutuz River, and in the South circuit, four standards in 54 companies, of Old Turguths of the same locality. The collective soldiery of these five leagues, according to their composition in 1812, would be 5000 *makia*. There is a *kán* over these Turguths.

In all the tribes, wherever there are two, or more than two standards, they are told off, though not with any regularity, into right, left, centre, front, or rear, as the case may be; a single standard may be in from one to fifty companies. The *Alashán*, lying north of the Great Bend of the Yellow River, where it defines, with its south bank, the Ortois region, and the Turguths of the Edsinei River, both within the bounds of Inner Mongolia, have one standard each; the former is divided into eight companies, the latter has but one; the troops of both are commanded by their own Dzassaks, and not by any Chinese authority. Like the Hoshhoits of the Djabkan above, they belong to no league.

Following the outline of modern Kansuh, we find in the northeast of the Tsing Háí, or Koko-Nor,—territory, five tribes in one league of 29 standards; it is peculiar in having no captain or lieutenant like the rest. Their standards are 21 of Hoshhoits in 80 companies; one of Khoits in 1; four of Turguths in 12; one of Kalkas in 1; and two of Choros in 6½ companies. Their fighting strength in 1812, would thus be 5025 *makia*, under the command of the Resident at Si-ning, on the borders of Kansuh.

The Mohammedans of Hami and Turfan, as well as those of the cities in East Turkestan, have been noticed in the Kansuh and Ili commands. The tribe

of Hami has one standard in 13, Turfan, one in 15 companies; or respectively 650 and 750 *makia*, under the Dzassaks, who are overseen by a *lingtsui* at each place, under the *litung* of Urumtsi as chief.

The nobility of these are under the same obligations of homage and service as in the preceding tribes. There appears to be some fiscal distinction between the Mohammedans of Hami and Turfan, and those of Ili and the cities in the South Circuit of Ili, or Turkestan, who are mentioned as 'families,' paying a tribute or tax of produce, from which none are exempt but the soldiery. The only indigenous troops returned in the Digest, however, were 500 Mohammedans at Cashgar, in 1812, the chief of the circuit cities; over these there is a *tsungkwán*, a *fü-tsungkwán*, and 5 *pihcháng*, centurions. Their garrisons of Bannermen and *Luhying* were given before.

TABULAR STATEMENT OF THE POPULATION AND ARMED PROPORTION OF THE TRIBES (1812).

DIVISIONS AND GRADES.	Tribes in Inner Mongolia.	Kalkas, &c., of Outer Mongolia, under the general at Kurun.	Old Turguths under the <i>tsungkwán</i> of Ili.	Hoshoids of Churutuz, under the <i>tsungkwán</i> of Ili.	New Turguths of Urungu and the Djabkan Hoshoids.	Durbets and Khoits, under the minister at Kobdo.	Koko-Nor tribes, ruled from Si-ning fü in Kansuh.	Alashan Mongols, under their own Dzassaks.	Old Turguths of Edsine, under their own Dzassaks.	Mohammedans of Hami, under their own Dzassaks.	Mohammedans of Turfan, under their own Dzassaks.
Banners.....	49	86	10	3	3	15	29	1	1	1	1
Leagues.....	6	4	4	1	1	2	1	..	..	..	..
Khans.....	..	4	1	..	..	1	..	..	..	..	..
Tsin-wáng.....	4	6	1	..	..	1	..	1	..	..	..
Kiunwáng.....	17	5	1	..	..	1	4	..	..	..	1
Beileh.....	17	5	1	..	..	2	2	..	1	2	..
Beitsch.....	16	7	2	1	..	1	4	..	..	..	..
Chiukwoh kung...	9	8	..	..	..	1	..	2	..	..	..
Fü-kwoh kung...	18	23	2	..	2	2	4	..	..	..	..
Taikih.....	9	48	2	1	3	4	15	..	..	..	..
Tapunáng.....	1	..	..	..	..	..	..	..	..	..	..
Chángking.....	49	86	10	3	3	15	29	1	1	1	1
Fü-chángking...	45	25	6	3	2	10	15	1	1	2	2
Tsánling.....	215	26	13	3	1	4	..	1	..	2	2
Tsoling.....	1,293	165½	79	21	4	28	100½	8	1	13	15
Hiau-ki kiáu....	1,293	105	79	21	4	28	100	8	1	13	15
Lingtsui.....	7,758	990	474	106	24	168	609	24	6	78	90
Makia, men-at-arms	64,650	8,250	3,950	1,050	200	1,400	5,000	400	50	650	756
Iliensan.....	129,300	16,500	7,900	2,100	400	2,800	10,000	800	150	1,300	1,500

N. B. Every Banner has one *chángking*; one *fü-chángking* to ten *tsoling*, or two to more than ten; one *tsanling* to six *tsoling*; and to every *tsoling* one *hiáu-ki kiáu*, six *ling-tsui*, fifty *makia*, men-at-arms, and a hundred *hien-san*, or unemployed men.

The Begg of whom we have before spoken are salaried by China; the Dzassaks receive pay and gifts, and send tribute annually by Begg, who proceed to Peking according to rollster, so that the whole shall have one tour in six years. These travel at the state's expense, the weight of baggage carried for them being regulated by their rank, hereditary or fortuitous.

The same order of attendance at Peking and the hunting-camps is observed by the Kalkas, Alashan, and tribes of the Edsine, and by those of Koko-Nor.

It remains for us to say a few words of the soldiery of Tibet, passing over the lines of communication with it and beyond it, as we have been compelled

to do those between the Empire and the outer frontier of Outer Mongolia, Uliasutai, and Ili.

In Tibet, civil and military appointments are made by the Dalai Lama and the Resident minister of Anterior Tibet. The grades are five, the highest being equivalent to the Chinese third, but the button which declares a rank in China is worn only by the the Tanguts, who appear to succeed only to hereditary offices; the Lamas wear no button by reason of the peculiarity of their headdress.

In Anterior Tibet, are 10 *yíng*, cantonments, or encampments classed as great, 43 as middle sized, 25 as small, and 14 as frontier posts. In Ulterior Tibet, are 14 middle class and 15 small *yíng*. The *tsántán* are supported by a contingent of 646 *luhyíng* from Sz'chuen under a *yukih*, a *tú-sz'*, three captains, and six subalterns, who are distributed through both provinces; and 782 more under a *yukih*, a *túsz'*, three captains and nine subalterns, along the border of Anterior Tibet, continuous with Sz'chuen. The native soldiery are but 3,000, says the Digest, 1,000 in Anterior, 1,000 in Ulterior Tibet, 500 at Pingjih, and 500 at Dziang. They are divided into small sections of 25 under a *ling-fung* (7); five of these make 3 *hiáfung's* (6) command; two of these, a *yu-fung's* (5); two of these a *taifung's* (4): there are six of the last in Tibet.

Of the soldiery, 5 in each ten are musketeers, 3 archers, and 2 sword and spearmen; they adopt the Manchu tonsure, and have uniforms according to the arms they bear; on all are written the words *fán-píng*, foreign soldiers. They are inspected in the fifth and sixth months, when agriculture is at a standstill; their powder is of local manufacture, but their leaden bullets and match come from Sz'chuen. These details close with the important information that in *Anterior Tibet there are thirteen, and in Ulterior Tibet two cannon*. Nothing is said of the pay or allowances. The only *yímuh* returned in this country are the Tamuh or Dam Mongols, in 8 standards under 8 *tsoling*; 4 at Chahitáng, 2 at Tangning, 1 at the Wú-Fuh shan, or hill of the Five Budhas, all south of the Lakan Shan, and reaching to the borders of Anterior Tibet: the remaining standard lies west of the Yangtsz' kiáng.

(To be continued)

ART. V. *The Yung Yuen Tsinen Tsih*, 裕園全集 or Complete Collection of the Garden of Banians.

THIS work is the one that is mentioned on page 41 of the present volume, where it is called Kíying's Miscellaneous Essays, and said to have been procured by the Rev. M. C. White of Fuhchau from a literary man, who had just returned from Peking with it, and who let Mr. W. have a copy as a great favor. There are eight volumes in the Collection as we have it, but there must be more than that number in the whole work, for the table of contents gives a list of poetical writings under sixteen heads, but without mentioning the number of volumes they occupy; a supplementary chapter is also missing, containing among other things a prefatory note by Commissioner Lin. We are indebted to the kindness of Rev. J. D. Collins for the volumes of this

work now before us; he obtained them, we believe, from the same person who furnished Mr. White, and we suppose took them with the same impression that they were the production of Kíying. A short examination suffices to show that the work is written by another hand, though the sentence, *Liáng Kwáng tsungtuh Kíying chuen* 兩廣總督耆英撰 "composed by Kíying, governor-general of the Two Kwáng," is thrice repeated in the volumes, each time written in characters intended to imitate the printed words, but easily to be detected. To increase the value of the work in the eyes of the foreigner, and consequently secure a more ready sale, was doubtless the leading motive which induced Mr. White's friend to palm off this work upon him as the production of the late cabinet-minister. We think this motive quite enough to account for the clumsy forgery of Kíying's name in parts of the book where an author's name is almost never written, and where the style and titles of a man of Kíying's rank would certainly never be placed; and it does not seem necessary to seek for any further motives to explain the imposition. If Mr. White had exercised a little caution when purchasing the work, he would not have penned the note inserted on page 41.

The Complete Collection of the Garden of Banians is a fancy title given to a collection of essays, prefaces, memoranda, prayers, edicts, and poems, written by Lí Lán-king 李蘭鄉, styled Yencháng 彥章, a native of Fuhchau fú in Fuhkien, and the prefect of Sz'ngan fú 思恩府 in Kwángsí in 1826. In a laudatory preface by one Kán Shú-jen, dated in 1831, he is said to have become a *tsinsz'* graduate when he was only sixteen years old, and to have soon after been employed at Peking by his Majesty in some under position connected with the General Council and Cabinet, from whence he was appointed prefect of Sz'ngan, without going through the subordinate grades of office. While holding this post, he is said "to have governed the people, served the gods, patronized the agriculturists, encouraged the literati, destroyed the robbers, and kindly treated the headmen of the locally governed districts, in a manner worthy of imitation." It is inferred that he afterwards filled the office of prefect of Yangchau in Kiángsú, but from some things in the volumes, we think that they were printed before he proceeded thither.

The first three volumes of the work are divided into six *kiuen*, or books; and the last five into the same number, arranged under a different title, *Jun-king táng tsz'-chi kwán shú* 潤經堂自治官書 *i.e.* official documents issued by the authority at the Jun-king Hall—the Jun-king Hall being, as far as we can ascertain, the name of the

prefect's residence in the city of Sz'ngan. All these six *kiuen* comprise edicts, exhortations and petitions, issued by Lí during his prefectship. The work is probably printed for private distribution only, as the title-page contains no bookseller's house, nor is the year of publication mentioned. This is rather confirmed by the fact that no copies of the work are procurable in Canton, at any of the booksellers. We can not gather from the volumes before us why the poetical parts are omitted, but we conclude, judging from the arrangement of the contents, that it was optional to bind up the first three, the last five, or the poetical, volumes, separately; and to furnish all or a part, without injuring the completeness of the others. Nearly all the essays and papers in the entire work are cut separately on blocks, so that they can be bound up in any way that suited the binder.

The sixth *kiuen* of volume III. contains sixteen prayers and other papers relating to religion, and among them we find the original of that inserted on page 42; on the first page of this *kiuen*, and not on that paper itself, are inserted the words "Composed by Kiyíng, gov- gen of the Two Kwáng," in the same handwriting as on the first page of volume I. This was done, probably, with the intention to strengthen the impression that Kiyíng wrote this particular *kiuen*. The first of these sixteen is a prayer addressed to the God who dwells at the inner door of official residences; the second to the God of yamun generally; and the third to the patron of the prefecture in the Ching-hwáng miáu; the fourth is a prayer for rain, and the fifth a thanksgiving for rain; the sixth is a prayer to the God of flags, and the seventh to Wang Wan-chíng, a deified governor-general of the Two Kwáng in 1528, who quelled some disturbance in this region, for which he is now worshiped.

The next is the paper under discussion, filling just a leaf, but printed in a different type, and evidently cut subsequently to the three preceding leaves, for it is paged as leaf 3; a little piece of paper was clumsily pasted over the figure *three* 三 of the previous leaf to make it appear as a figure *two* 二, thus making two leaves paged as *two*, instead of two paged as *three*. In the table of contents, the printed heading of "A Thanksgiving for Rain," has been cut out, and the two next lines moved along to make room for the *written* heading, "Prayer to the God of Heaven," as the seventh. The sheet on which this last is printed, however, has its proper running-title, and is of the same size as the other pages; it was therefore evidently cut purposely for this work. The ninth and tenth are prayers to the same Wáng Wan-chíng, and the eleventh to another deified statesman

named Lí. The remaining five are prayers to deified persons worshiped in Kiángsú, and were written by Lí Lánking when prefect there; they are printed in the same type as the paper ascribed to Kíying, and as the title of contents; but their titles are *printed* in the contents, and they were therefore cut before the paper we call Kíying's. There are also pages in other parts of the work cut in the same type as this last, among which is one styled an Exhortation to Repair the Temple to the whole Heaven at Chiukiáng fú; this was written in 1834, when Lin Tsehsii was governor of Kiángsú, and Lí mentions Lin's name as among the patrons and subscribers to the enterprise. These two leaves are paged 23 and 24 *bis*, and are inserted after the 23d and 24th leaves in the regular series, which shows that they were cut subsequently to those pages; and the date of this paper compared with the original preface proves that additions have been made to the book after the first publication.

That the document quoted on page 42 has nothing to do with the writings of Lí Lánking, but has since been interpolated, is evident from a very slight examination. Lí constantly uses his own name and style in the prayers before and after this document, but neither of them are found here; we may be sure, too, that he never penned a paper like this Prayer to the God of Heaven, in which it is published that he had been appointed imperial commissioner to Canton. The sentence found on the first page of *kiuen* sixth, below the title of the prayer to the God who dwells in the inner door of offices, *viz.*, "Composed by Kíying, gov.-gen. of the Two Kwáng," doubtless is a forgery, and therefore can not be brought forward to prove that Kíying wrote either that prayer, or the one in dispute on leaf 3. The question therefore comes up, Who then did write this remarkable prayer? One might suppose that Liu, being a native of Fuhchau, and a friend of Lí, was the author of the paper; but the internal evidence is to our mind rather in favor of Kíying, and for these reasons:—

1. The "literary friend," who wished to palm off the work of Lí upon Mr. White as Kíying's Miscellaneous Essays, would hardly promise himself much success in his scheme to raise money on an old book like this, unless he could refer, as it were accidentally, to some paper within the lids as apparently Kíying's; the sentence commencing in it (see page 43), "Last year I was commissioned to go to Liáng Kwáng," &c., would be enough for such a purpose, and prove, together with the sentence written at the beginning of the *kiuen*, that as Kíying was the author of that paper, so the whole set must be his composition.

2. It would be a somewhat dangerous experiment for a Chinese to forge a paper like this in which he spoke of such a notable fact as Kíying having memorialized the Throne not to persecute or prohibit Christianity, and then make him indite a prayer which he never did. That high statesman has still influence

and friends left to ferret out and punish the author of an attempt like this to involve him in trouble; and its insertion in this work would implicate the family of Lí, and afford a clue to the search after the writer.

3. The person mentioned in it as Lí, is intended, we think, for Lí Ting, who when Kíying was governor here in 1844 was employed by him as a secretary or writer in his office. We have endeavored to obtain an interview with him, but he has been many months absent from the city. Another gentleman, named Wáng Chung-hien, a native of Síchau fú, who was employed in Kíying's yámun at the same time, and is still a resident of Canton, corroborates the statement in this paper that Lí was employed by Kíying; moreover he recognized the paper when it was shown to him, and said he had previously seen it in manuscript. We learn from this gentleman that he and Lí had formerly examined the Testaments and religious books issued by foreigners, and were pleased with their general character. About the particular sickness referred to, and the means adopted for curing it, he knew nothing. To one acquainted with the character of the Chinese, and the strange means they resort to in times of distress to remove sickness and calamity, Lí's case, as here described, presents nothing surprising; nor can we discern anything in it like a quiet satire, or an attempt to ridicule either Christianity or its professors. Chinese Pasquins do not usually make their satire so delicate and unappreciable as this, and in ridiculing a foreign faith they had nothing to dread from either its friends or its enemies. It is far more reasonable to suppose that somebody in Fuhchau had received this document of Kíying's from Canton, or from Peking, as was asserted to Mr. White, and had contrived this plan of inserting it in another publication to make sale of that book, than to regard it as a satire, or as a forgery concocted in Fuhchau.

Further proof or disproof of Kíying being the author of this paper must be looked for from him or Lí Ting; but if either of them thought themselves likely to be implicated by it, they might see fit to deny it. Still the paper itself is extant, and affords evidence that its writer used his language properly. When he wished to assert throughout it that western men teach that there "is only this one creating celestial *shin*," he used such expressions as would convey that meaning, and no other. He had a definite idea of there being but *one shin*, and expressed it in the plainest terms; he was not doubtful whether he wished to speak of *one* or *many shin*, for he says there is but one. We can not therefore translate (see page 44), "God (or the gods) only are impartial," for this does violence to the language. Some have translated *shin* here by Spirit, and run a double meaning throughout the prayer, of Spirit or Spirits: *e. g.* rendering the last sentence in it, "The Spirit (or Spirits) comes (or come), bringing upon you all happiness. May he (or they) accept this!" But to our mind, no such ambiguity is found in the text, and it would be detrimental to all certainty in expressing any ideas in the Chinese language if a writer could not convey his meaning more definitely than this, after taking all the precautions this one has. The philological argument respecting *Shin* in this interesting paper stands on a totally different ground from its authorship: though we should be glad to know certainly whether Kíying, Lin, or Lí Ting, was the writer.



THE END OF THE WORLD

